An Earlier 400 years History of Islam

Influence of Iranian Religious Dogma

Reconstruction of Islam by the Iranian Mohadiseen and Sufia

Compiled by

Mansoor Ahmed Siddiqui

Maktaba e Sahaf

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Rawalpindi Cantt – Pakistan

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A word from publisher

وجاهدو ا فی اللہ حق جهاده ط هوا جتبكم وما جعل عليكم فی الدين من حرج ط ملة ابيكم ابراهيم ط هو سمكم المسلمين لا من قبل وفی هذا ليكون الرسول شهيدا عليكم و تكونو ا شهداء على الناس ج فاقيموالصلواة و آتوا الزكاة واعتصمو ا باللہ ط هو مولا كم ج فنعم المولى و نعم النصير۔ 22:78

" And stive hard in Allah's cause as you ought to strive (with sincerity and all your efforts that his name should be superior) . He has chosen you (to convey His message of Islamic Monotheism to mankind by inviting them to His religion of Islam) and has not laid upon you in religiom and hardship. It is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) who has named you Muslim both before and in this (the Quran) , that the Messenger (Muhammad SAW) may be a witness over you and you be witness over mankind. So perform As- Salat (Iqamat –as-Salat), give Zakat and hold fast to Allah (i.e. have confidence in Allah, and depend upon Him in all your affairs). He is your Maula (Patron, Lord), what an Excellent Maula (Patron , Lord) and what an Excellent Helper!" سورة الحج : 78

In this book, the author has painstakingly gathered authentic information and presented how the Kingdom of Kufa rose after the end of the State of Medina. The most important of the motivations for the conspiracy against the Ummah in the form of sectarianism, the artificial fabrication of bitterness against each other, due to which the Muslim Ummah was divided forever.

Mistaken and illogical explanations and interpretations of the Holy Quran and hadiths of the Prophet (SAW) and drawing desired conclusions from them and on the basis of

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these results, spreading hatred against each other does not left any prospect to get together , so it made impossible that the era of the ‘ State of Medina’ will ever come back.

In the first 400 years of the Islamic history, the Iranian Muhaddiths and Iranian sufis took the help of sharia texts (نصوص شرعیه) and inserted out-of-the-way explanations and justifications in the minds and hearts of the common people.

To the extent of muhaddiths, it was possible that they were reporting on political events, although this should have been the work of historians. But the stubbornness, obstinacy, greed, and conspiracies to dwell in the Caliphate of Islam and unethical search for shortcuts on the basis of selfishness, racism against Islamic teachings. Distorting the concrete political events and extorting the religious meaning of their choice was such a conspiracy that had far-reaching effects. And the texts of the Shari'ah ظنی نصوص (شریعه) were misinterpreted and their own meanings were fabricated.

The claim of capturing the government on the basis of ethnicity, tribal, blood, caste or community did not get any recognition and no one stood with them, these small factions continued to rebel against the Islamic Caliphate and were killed. The Caliphs of the Umayyads and their rule included the Companions of holy Prophet and the era of the Tabi'een. After this, the process of religiousizing these political traditions in the Abbasid Caliphate received

state patronage, mainly because Banu Abbas came to power with Ajmi support and the slogans of racism whilst fake hadiths were piled up.

ان الذین فرقوا دینھم و کانو شیعا لست منھم فی شئی ء انما امر ھم الی اللہ ثم ینبئھم بما کانو یفعلون ۔ سورۃ الانعام 159 - 6

" Verily those who divide their religion and break up into sects (all kinds of religious sects) You (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do. "

Iranian Sufism built its foundation on sectarianism and racism. Who planted a pile of farawi (indirect) beliefs فروعی (اعتقادات), all their emphasis remained in the Iranian areas and much later those completed their religious formation on the basis of lineage and pedigree and make a way into the religion, which is clearly a collection of non-Islamic beliefs.

As this book has highlighted in detail, how Iranian muhaddiths and Iranian Sufis structured the end of the 'State of Medina' and established the Kingdom of Kufa.

With the passage of time, political groups that had formed sects in the garb of ' religion ' became political parties in later periods and became pressure groups. The seeds sown by the Iranian muhaddiths became corpulent trees and Sufism borrowed its basic beliefs from there.

This is not a sectarian book in which different sects and their beliefs are mentioned according to the area under

discussion. Although there is no reset button that can be pressed to return to the era of The ‘ State of Madinah ‘, but wherever mistakes have been made, lessons can be learned from them.

However, in order to reduce the state of ignorance in the Islamic nation, the attitude of giving the ‘ origin ‘ (اصل) to the status of ‘ fara ‘ (فرع), and fara (فرع) as the origin has to be abolished. Instead of the duties [the pillars of Islam (فرائض)], to insist on ‘ Nwafil’ [superrerogation (نوافل)] worship and refrain from entering them into the scope of obligations by emphasizing the mustahabat (مستحبات), and rejecting those who spread these innovations in the name of personalities or by their identity. Those who spread branches of religious issues (فروعی مسائل) fiercely, communalism is their profession and money-making is their career, they are arrogant and greedy for political positions as well.

Publisher

مکتبہ الصحاف – راولپنڈی کینٹ، پاکستان

Preface

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

By the grace of Allaah, this is my 9th book. The books written earlier received a lot of appreciation and many intellectuals sent letters and comments were published in newspapers, this book is also a research work and the speakers are intellectuals and students.

The Caliph is called the Caliph because he is the deputy of the Prophet (peace and blessings of Allaah be upon him) and because he prevents the amir from disobeying the nobles.

يا ايها الذين آمنو ا اطيعو ا الله و اطيعو ا الرسول و اولى الامر منكم ج-4:59

" O you who believe ! Obey Allah and Obey the Messemger (Muhammad SAW) and those of you (Muslims) who are in Authority. 59 سورة النساء

"O you who believe! Obey Allah and His Messenger, and those who are among them."

One aspect of the distinctiveness of Auli al Amr اولى الامر in Islam is that according to Sunnis, the word was used with different terms and described by jurists, historians and intellectuals. For example, Ibn Abdurabah d. 328 A.H wrote Auli al Amr in 'Aqd al-Farid' as 'Al-Sultan', Abu al-Nasr Farabi d. 330 A.H in al-Siyasayat al-Madiniyyah has called 'Auli al Amar' as the ' Raees Auwal' , al-Jasas d. 370 A.H has named him 'al-Sultan' in Ahkam al-Qur'an., Ibn Rushd has called him ' Sultan al-Amr' in Hadayat al-Mujtahid, al-Razi has called him 'Amir al-Amr' in Tafsir Kabir. Ibn Khaldun has referred to him as 'Imam al-Akbar' in The Muqadma of

Ibn Khaldun, al-Suyuti in Tarikh ' al-Khilafah' and Al-Mas'udi in Marwaj al-Dhahab as 'Amir al-Mu'minin'.

Hazrat Abu Bakr Siddiq used the word Khalifah-ul-Rasool and later for 1300 years till the end of the Ottoman Empire title Khalifa was being used. The person holding the position of Khilafat is called Imam and Amir-ul-Momineen. Hazrat Ali was also called Caliph and the only Shia government of the Islamic world, Fatimids, also called it Khilafat. Except for Khomeini, who gave him the title of Imam after 1400 years - the Sultans in Islamic history considered themselves to be naib al-khilafah Islamia.

The Imamate and Khatam al-Wilayat theories were invented by Iranian muhaddit判 and Iranian sufis – this book describes four hundred years of Islamic history before authentic references in which these decrees were founded, it is neither a book based on any kind of sectarianism nor written against any sect, but all the sects that came into existence during the last 1400 years, the seeds were sown in Iran. The rebellion spread hundreds of miles from Iran and Kufa, in African continent by the Idrisids, Mahdavis and Fatimids, in European continent its virus spread in the form of Bektashis, Allawis, Alawites and Qazilbash – the Sufis combined with Zorastrian مجوس and Hindu ہنود philosophy to spread the same chain of ideology, although both Hindus and Zoroastrian either burn their dead or kept feed of birds. While they belive in transmigration of soul and reincarnation etc. In Shamanism, the soul is worshiped and the Sabines have their own ways of worship and all these religions were found in Iran and adjoining areas. Pantheism, Penetration or transmigration of God, Halool, حلول , Atma روح, Wahdat-ul-Wajood وحدت الوجود , Hama Aost ہمہ اوست , Awagon (Transmigration of soul) آواگون ,

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with making people believe that these stones, water, fire and trees etc. are all God or the shadow of the God. By createing a shadow of God the philosophy of Sufism was further strengthened.

Sufism was adopted and then grew particularly in the frontier areas of Islamic states, where the asceticism of its fakirs and dervishes appealed to populations already used to the monastic traditions of Hinduism, Buddhism, and Christianity.

Sufi Muslim ascetics and mystics played a decisive role in converting the Mongol invaders in Persia during the 13th and 14th centuries, mainly because of the similarities between the extreme, ascetic Sufis (fakirs and dervishes) and the Shamans of the traditional Turco-Mongol religion.

This book is neither the last word nor the author is authority, but book should be read as a student's research effort and made aware of the mistakes. Before forming any opinion, please make sure to read the full book once from the first to the last page and may pray that

رب اشرح لی صدری لا و یسرلی امری لا واحلل عقدة من لسانی لا یفقهو قولی ص : سورة طحه 20: 25، 26 ، 27 ، 28

“ O my Lord! Open for me my chest (grant me self confidence , contentment, and boldness). And ease my task for me : “ And loose the knot (the defect) from my tongue (i.e. remove the incorrectness from my speech) . “ That they understand my speech”

Mansoor Ahmed Siddiqui

Feburary 20, 2025 - 21 Shaban 1446 AH

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اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْکَ اَيُّهَا النَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَبَرَکَاتُه، اَلسَّلَامُ عَلَيْنَا وَعَلٰی عِبَادِ اللّٰهِ الصَّالَحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰه وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُه، وَرَسُوْلَه

اِنَّا خَلقنكُم مِن ذَ كَرٍ وَّ اُنثیٰ وَ جَعَلنكُم شعوبًا وَّ قَبَآئل لِتَعا رَفُوا ط ا نَّ

اَ كرَ مَكُم عندَ ا للهِ ا تقكم (سورة الحجرات 13)

“ O mankind ! We have created you from a Male and a female , and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. he is one of the Muttaqin] 49:13

وسَيُجَنّبهَا ا لاتقَی لا اَ لّذِی يُؤتِی مَا لَه يَتَزَكّی ج وَمَا لِا حَدٍ عَندَه

مِن نِعمةٍ تُجزی لا اِلّا ابتغَآءَ وجهِ رَبّهِ ا الاَ علی ج (سورة الليل : 17-20/ 92)

“ And Al Muttaqun will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And who has (in mind) no favour from anyone to be paid back , Except to seek the Countenance of his Lord, the Most High. “

ا لْحَمْدُ لِلّٰهِ الَّذِیْ اَذْ هَبَ عَنْكُمْ عَيْبَةَ الْجَا بِلِيَّةِ وَ تَكَبُّرَهَا يَا اَيُّهَا النَّاسُ،

النَّاسُ رَجُلَانِ ، بِرٌّ تَقِیٌّ كَرِيْمٌ عَلَی اللّٰهِ ، وَفَا جِرٌ شَقِیٌّ هَيِّنٌ عَلَی اللّٰه ،

النَّا سُ كُلُّهُمْ بَنُوْا آدَمَ وَ خَلَقَ اللّٰه، آدَمَ مِنْ تُرَاب - ترمذی

Praise be to Allah , Who has removed from you the defects of ignorance and his arrogance. People! All human beings are divided

into only two parts: the righteous and the pious, in the sight of Allah. He who is honorable , the other is the hypocrite and the one who is humiliated in the sight of Allah . All human beings are Adam's children , and Allah created Adam from dust .

According to the concept of the Quran, the true ruler of human beings is also the one who is the ruler of this universe, so the right of sovereignty in human affairs reaches Allaah, so no human or non-human power is able to command and decide as himself. Rather, through the Qur'an he invites man to accept his sovereignty and obey him.

ان ربکم الله الذی خلق السموات والا رض- القرآن 54:7

Indeed, your Lord is Allah, Who created the heavens and the earth. –

Qur'an 54:7 سورة الاعراف

ان الحکم الا لله

Ruling is for none but Allah

Qur'an 12:40 سورة ال یوسف

Khilafah:

After the death of the Holy Prophet (SAW), for the protection and management of the religious and worldly affairs of the Muslim Ummah, he needed a consensus successor in whose hands the leadership of the entire Ummah was necessary.

According to the majority, the Caliph is not a direct successor or acting successor of Allaah, but he is the

deputy of the Messenger of Allah (peace and blessings of Allah be upon him). Abubakar Siddique (RA) the successor of Rasool Allah and First Caliph of Islam witnessed:

"I am not Khalifahtul Allah, but Khalifatul Rasul."

Ref: Azalat al-Khafa un Khilafat al-Khulfa, Shah Waliullah, Qadeemi Kutab Khana, vol. 1, p. 16

In order to maintain the administration of the country as well as to follow the Book and Sunnah, it is obligatory on the subjects to obey the Caliph, because the Khilafah is a pleasant distinction of religious and worldly power, the Khilafah was an organization that was established on the basis of the Qur'an and Sunnah, but it depended on divine power, It was interpreted again and again in the Quran.

وعدالله الذین امنو امنکم و عملو الصلحت لیستخلفنہم فی الارض

کما استخلف الذین من قبلہم (سورة النور)

" Allah has promised those among you who believe and do righteous good deeds, that he will certainly grant them succession to (the present rulers) in the land , as He granted it to those before them " - Quran 24:55 النور

The State of Madinah was in the hands of trained companions of the Holy Prophet (SA) , during this period the affairs of the government were decided in mutual consultations, during the time of the First Caliph, there was a Senate or Majlis e Shura, this Majlis e Shura was chosen by the Caliph on the basis of ability and piety and who were aware of the rulings of The Shari'ah. State Treasury or Bait ul Maal was considered to be the national trust and There was no guard on it until the time of Hazrat Abu Bakr Siddique (RA) .

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Ref: Ibn Sa'd, Tabaqat al-Kubra and Al-Suyuti, Tarikh al-Khulfah, Noor Muhammad Karkhana, p. 79

State taxes and land revenues were utilized on poor and deprived peoples, or the purposes of state's defence department. During the reign of Umar Farooq (RA), the land of the conquered areas was declared as state property and its income would meet the expenses of the army and scholarships were given to the deserving, in addition to the establishment of a Revenue Department called Diwan, child welfare benefit was up to 200 dirhams per child.

The lives of the caliphs in The ‘ State of Medina ‘ were very simple, they never kept personal security, nor any kind of protocol, everyone could meet directly.

Ref: Islam A Short History, Karen Armstrong, Nigarshat page 60

According to ordinary Muslims, the Khilafat and Imamate are not included in the basic 'pillars ' or faith of Islam, like five practical pillars i.e. the Kalma e Toheed, Prayers, Fasting, Zakat and Hajj , and five theoretical pillars of Islam like belief on Prophets, Angles, Day of Judgement, Holy Books etc. If the Khilafat and Imamat might be a basic pillar of the religion, the Prophet (Peace and blessings of Allah be upon him) would have declared it clearly and frequently, as the ‘ Prayers’ basic pillar of the Islamic faith had ordered Abu Bakr Siddiq (RA) to perform the prayer as his successor in prayer. Even Bani Talib had been offering prayers behind Caliphs of the time or their appointed Governors , moreover Hasan (RA) and Husayn (RA) continued to offer prayers under the guidance of Ameer Yazid bin Mu'awiya (RA) , all the Alvi's, Abbasi's and others continued to pray in the ‘State of Madinah’ during the time of the three Caliphs, After that during Khilafat of Bani

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Ummia and Bani Abbas when Alvi Imams use to meet Amvi or Abbasi Caliphs, they used to pray in their Imamat.

The word imamate originated during or after the reign of Usman Ghani (RA) against the Khilafat, whose founder was ' Abdullah ibn Saba ' and the group that was involved in the martyrdom of third Caliph Usman (RA), the same assassins group feared that they would not be punished for their crimes, so the theories of Imamat were fabricated, the killers of Usman (RA) were protected and could not be punished, instead thousands of Muslim were killed in wars. For the sake of seeking Government lot of efforts were being carried out. Then they all gathered in Kufa and placed a circle of sacredness around Ali (RA) and placed him in the position of Imamate and said that Imamate is only the right of descendents of Ali (RA), until then there was no name and mark of the word ' Hadith' or Narrations, but to please the Abbasid rulers and Alley Bauvia. The controversial متنازعه فيه hadiths احاديث of the Iranians come into existence later. There were no Fatimi and non Fatimi hypothesis, nor did the Hasani or Husayni descendants theory exist, Imamat of Al Abbas was also flourished much later, the series of ethnic imamat is also a later generation. Details are given in the following pages.

The state of Madinah was abolished in 35 AH (656 AD) when Caliph Uthman bin Affan (RA) was martyred and instead of bringing the killers to justice, they were provided a safe haven in Kufa under governmental patronage. After the battle of Camel (Jamal), and following the horrors of the Battle of Siffin, there was a rift in the Kufi camp and it was divided into two sections and finally in the same internal power struggle, Caliph Ali ibn Abi Talib (RA) was martyred in 40 AH . The companions of

Prophet (SAW) divided in different camps. Kufa became the centre of conspiracies and the game of successor of Prophet وصی رسول and Imamate امامت were being played. Production of so called promised Imams, Mahdis and Wasis وصی became everydays business. People used to sit in the Madinah and dispense imamate and their followers used to create disturbance in the Kufa, but fortunately the Islamic conquests continued and the areas up to Persia and Khorasan were conquered.

All kinds of political cards were played for the abolition of the Caliphate of Banu Umayyah, among those slogans like Imamat, Khilafat, Anti Arab hate were provoked, new groups of clerics were installed and the fire of hatred was ignited in Khurasan, in 132 AH / 749 AD, the Caliphate of Banu Abbas was built on these ruins, at the same time the renovation work of the existing Islam continued in secretive manners and rebuilding of new sects continued as well.

In Khorasan and Faras (Persia) , the groups of different MuhadditHs, Thinkers, Exegetes, Historians and Sufis began to be born and they raided the Kufa, Basra and Baghdad. The same Iranians stocked millions of fake hadiths and traditions of ‘ Wasi Rasool, Khatam Wilayat, Mahdwit and Ahl al-Bayt’ in the market. It became a lucrative business of the society and whoever spread more lies would gain more popularity. On other hand the newly created Imams and their militants were out for Kharooj (mutiny) against Khilafat , in this game, not only the great holy imams but muhadditHs were also involved.

It is not our position to issue fatwas on high ranking muhadditHs, imams of fiqh, sufis or historians, but now it is

not the period of the eighteenth or nineteenth century when the scholars did not have access to basic books except a few books to make fair decisions. Today not only Islamic world but Wesrtern Institutions have conducted waste research work, Universties, Google and Microsoft etc have printed rare ebooks and In fact, with the ease of the Internet, some positive or negative content is widely available, so it is easy that the scholars should turn to their old position and must see facts from Bird Eye View. There is no hope of impartial research work would take place while hatred of Bani Umayyah, Wilayat and Ahl al-Bayt type issues are well propogated and already created state of mind.

Scholars and Ulema not only argue with the Hadith books like Sihaah Sitta, but also present up to the sixth grade Hadith books, including Sufi narrations in support of their previous position. So in this book one look has also been cast on the knowledge of Hadith علم الحديث and on the other hand, the fake traditions that were created to elevate the personalities on higher grounds and who were needed to justify these views were also reviewed.

The first goal for political interests was the creation of a position parallel to or superior to the Prophethood, which required:

1. **The importance of revelation وحی should be eliminated and the hadith should be brought at par with the Qur'an and declared as revelation, so the revelation وحی متلو and non revelation وحی غیر متلو was left out . The Qur'an was completely revealed and it was absolutely impossible to increase it, but to**

reduce its status, controversial and sectarian hadiths were included from back door in the books.

2. **With the help of certain hadiths, the Prophethood of the Rasool Allah (peace and blessings of Allah be upon him) and his family were attacked:**
3. **Doctrine of ' Prophet of the law ' شریعتی نبی and the 'Non-law Prophet ' غیر شریعتی نبی were floated. The position of the prophet who was created as revelation free بغیر وحی and said to be in direct contact with Allah.**
4. **The names of the sons of the Prophet (peace and blessings of Allaah be upon him) were removed from his descendents or Alley Muhammad آل محمد.**
5. **The names of the three daughters of the Prophet and their husbands and their descendants were removed from the children of the Prophet (peace and blessings of Allaah be upon him).**
6. **Wives of Muhammad (SAW) ازواج مطہرات were removed from the relations of the family residence, Al-Bayt, Ahl al-Bayt, Alley-Rasul, Alley-Muhammad and the Family of The Messenger. البیت ، اہل البیت ، آل رسول، آل محمد ، آل البیت**
7. **The names of the houses that the Prophet (peace and blessings of Allah be upon him) gave to the wives ازواج مطہرات were named 'Hujra' instead of 'Bayt Aisha' or 'Bait Hafsa' (RA) . That gives an impression and disrespect that there were rooms in a hotel نعوذ باللہ, so that there is no feeling that it was a house and the Holy Prophet (peace and blessings of Allaah be upon him) was the head of that family.**
8. **The uncles and aunts of the Holy Prophet (peace and blessings of Allaah be upon him) and their children**

were dismissed and their conversion to Islam was made doubtful to reduce their importance.

9. The importance of prophethood in Islam was abolished and it was converted into a Byzantine and Caesar style monarchy and princess one after one from the descendants of Abu Talib were appointed.
10. The status of the Qur'an itself was made doubtful and it was divided into the outward Qur'an (Apparent) ظاہری قرآن and the inner Qur'an (hidden) باطنی قرآن and the meaning of the verses were changed.

Today if we may count hundreds of years ago, the field was open for Iranian muhadditiths, sufis and historians about how to justify the role of Abu Talib and his descendants, and how to establish their monopoly over the the human race, not limited to the Hereafter and Paradise. According to Muslims the bridge پل صراط over which righteous will pass into paradise and Recommendations شفاعت were also monopolized. Everywhere any religious loophole was found that was filled with fabricated narrations.

Salutation to Holy Prophet called (Durood in Persian) was also made sectarian in which no one other than Alley Muhammad آل محمد (Descendents of Muhammad SAW) was involved and the real meaning of Alley Muhammad was given to Alley Abu Talib آل ابو طالب (Descendents of Abu Talib), hadiths were created in the support of Abu Talib's descendants.

Durood and Salwat, whose main purpose was to greet the Prophet (peace and blessings of Allah be upon him), was shortened and the importance of the word 'Rasul' was

reduced and the importance of the 'All '(descendents) آل was increased.

In the first four centuries, this practice continued under the patronage of the governments, until the establishment of new permanent religions and these sects prepared their own text books, after that the clerics and scholars had no choice but to take an apologetic attitude. When objections were raised to defend the written narrations, decrees were issued against critics like Hadees negators منکر حدیث , Infidel کافر etc.

Fatwas were issued to declare all Majusi, Iranian, Shi'a, Rafidi and Zandiq narrators as honest or Saqah ثقه and dozen of books were created to justify their reports or Hadiths. Some traditions were clearly political in nature.

From somewhere, the voice of the scholars arises that Ahl al Bayt and Alley Muhammad mean the wives of the Messenger of Allah, the Messenger of Allah also had three daughters and sons, and Ahadiths of reciting salutation (durood) on the Companions and Wives is recorded in Hadeeth books as well, but so called defenders of Ahadith put a deaf ear, besides Sufi Broadcasting Networks labeled those voices as Nasabi, Wahhabi and Munkar Wilayat (Negators of Sufi Shia theology) type slurs.

There were so many disputes among the Alawites علوی in the name of khilafah, imamate and mahdit that if a person claimed, his opponents would set him up liar and installed a new imam , no day goes that one group after other group would go out against the Caliphate of Islam and were killed. The Fatimid and non-Fatimid descendants of Ali (RA) continued to choose different imams and mahdis. The Mukhtar Thaqafi, Zaydiyya, Hasni's and Ismailia constantly

remained at war against the Central Caliphate. When al-Bauvia's government came who initiated twelver Shia religious customs and rituals, 50 years to 260 AH had already passed for the Shia Mahdi's occultation. The Bauvia regime first founded the nuha (funeral song) and matam (chest thumping) on January 30, 963 AD (352 AH) , and four years later began forced mourning in Baghdad. On Western front the Fatimid Ismaili Empire was established in Egypt, Syria and Yemen and spread to Multan in 984 A.D. (373 A.H.)

After 35 A.H., another group among Alawies was born in Kufa, who were named Kharji, who also ran hadith making factories. Khawarij was mainly a supporter of Alawie ideology and had a strong hatred for Uthman (RA) and Bani Umayyah. Those were part of Alawie camp during the battles of Jamal and Siffin, but after the political opposition to the incident of Tahkeem, they became an enemy of Ali (RA) and the Alawies as well.

After the end of the Umayyad Caliphate in 132 AH, the Bani Abbas initially took advantage of the fabricated ahadiths in favour of the Alawies, but after 136 AH/ 753 AD., they were also fed up with the quarrels of the Alawies and the Bani Abbas felt the need to justify their caliphate and imamate, so they also set up their own hadith factories . Around 198 AH / 813 AD the Mu'tazila was also added to this field.

More details have been arranged under different headings on the next pages.

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Umayyad Caliphate 41-132 AH

and Ahle Sunnat

There was no nationwide government in Arabia before the Prophet's (peace and blessings of Allaah be upon him) birth, but there was a city government in Makkah, there was a committee of ten chieftains in Makkah, who had twenty positions, the most powerful of which was called Uqab or 'Eagle', this position was held by Abu Sufyan (RA) , he also performed the duties of commander in wars.

Political and trade agreements with foreign powers were also settled with Uqab, during this period the economic conditions of the Umayyads were also very good with political power, Abu Sufyan's (RA) trade network extended to Syria and Ajam, and according to the Constitution of Arabia, they also got tax 'Harba' ہرباع, for the protection of trade convoys, 'Nizam Khafra' نظام خفارہ was established, whose income was also available to them. Due to the ' khafrah ', there were trade agreements between foreign countries and tribes of Quraish, and all these agreements were made with Abu Sufyan (RA) .

Abu Sufyan (RA) had increased it with his god-given abilities, high will, high courage, unparalleled tact and courage and bravery, due to which he was counted among the top commanders and statesman of Arabia.

It is proved from the history that Abu Sufyan (RA) and his family did not play any significant role against the Muslims in their personal capacity, because in all the wars with the Muslims , the names of Yazid bin Abi Sufyan (RA) and Amir Muawiyah bin Abi Sufyan (RA) are nowhere to be seen. And according to Qur'an

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عسى الله ان یجعل بینکم و بین الذین عادیتم منهم مودة ط والله قدیر ط والله غفور رحیم

" Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful. - سورة الممتحنه 60: 7

After converting to Islam, the Prophet (peace and blessings of Allah be upon him) took great care of the Banu Umayyad family, because Abu Sufyan (RA) did not comprehend that his status had declined after converting to Islam. He was father of Umm ul Momnin Umm Habiba (RA) and Rasool Allah (SAW) appointed him Governor of Jarsh and also appointed Ameer Mu'awiya (RA) as a Katib Wahi (inking revelations sent through Angel).

There is no truth in the stories of the rivalry between Bani Hashim and Bani Umayyah, this tradition denies it, Abbas (RA) was involved in the Islamic Army and on his suggestion, the Holy Prophet (SAW) declared the house of Abu Sufyan (RA) as Dar ul Aman (House of Peace) .

Ref: Al-Tabari, Tarikh al-'Ummam wa'l-Mamluk, vol. 7, p. 264, Ta'taher al-Janan wa'l-Lisan, Ibn Hajar al-Haythami, Tarikh-i-Madinah and Damascus, Ibn 'Asakir,

During the Caliphate of Umar Farooq (RA) , he had entrusted Abbas (RA) and Ali (RA) with the management of the garden of Fadak, but both of them could not arrange it by mutual consent. Both came to the Caliph Omar Farooq (RA) and pleaded that the garden may be divided among them. In reply Omar Farooq (RA) said that

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"I gave it only for your sustenance, the law of inheritance cannot be issued on it".

Hearing this, both of them fell silent.

Ref: Al-Suyuti, Tarikh al-Khulafah, p. 336

According to Tabari, at the time of Aam-ul-Jama'ah عام الجماعته 41 AH / 661 AD, there was a peace between Hasan bin Ali (RA) and Amir Mu'awiya (RA), then Amir Muawiyah (RA) sealed a white paper and sent it to Hasan (RA) that whatever conditions he would write would be acknowledged, when he replied Amir Muawia (RA) time-honored as it is. Ameer Mu'awiyah 's (RA) seal was engraved as 'La Qawat ila Billah' لا قوة الا بالله that there is no power in anyone except Allah. Later Bani Abbas use to bully Alawies that they sold the Khilafat.

Ref: Al Masoodi, Tanbbeh ul Ishraf, p 161

The reign of the Umayyad Caliphate is started from Aam ul Jamat, 41 AH to 132 AH, this period was in a way a continuation of the first three Caliphs خلفائ ثلاثه and a large number of Companions of holy prophet صحابه کرام رضوان الله اجمعین were alive, that is why it was the cause of blessing, and the conspiracies against the religion had not yet taken an structured form. The Khilafat Bani Ummia had same environment as of the earlier State of Madina. The unrest was limited to Kufa, the Khawarij up rising was in limited areas. In the meantime for nine years the Caliphate of Ibn al-Zubayr (RA) was established 64-73 AH/ 683-692 AD, the Islamic forces were increasingly defeating the opponents. Sindh, Sudan, Kabul, Africa, Libya, Constantinople, Bukhara and Samarkand were conqured when Caliph Amir Muawia

(RA) died in 60 AH. While Iraq, Syria, Egypt and Palestine, including Jerusalem, had already been conquered.

During the reign of Caliph Yazid bin Amir Muawia (RA) 60-64 AH /679-683 AD. Among the important events of this period was the conquest of Khwarazm, Samarkand in 60 AH-64 AH, victories in the battle with the Byzantine Empire in later periods, conquest of Khwarezm 62 AH, Conquest of Samarkand 62 AH, extension of Kaaba 64 AH. Yazid bin Amir Muawia (RA) attacked on constotonia قسطنطنيه on 20th November 670 AD (50 AH) and during the siege Abu Ayub Ansari (RA) died on 18th Jan 671 AD (51 AH) and buried in Istanbul by the hands of Yazid bin Amir Muawia (RA).

Caliphat 'Abd al-Malik ibn Marwan 65 AH/685 AD, Mukhtar Thaqafi's sedition فتنه was abolished in 67 AH / 687 AD, Hajjaj bin Yusuf was appointed Amir of Kufa in 75 AH / 695 AD, after the martyrdom of Abdullah bin Zubair(RA) in 73 AH / 692 AD, Hejaz also came under the control of the Umayyad Caliphate. The most important achievement was the construction of 'Qubat al-Sakhra' قبة الصخرا in Baitul Muqaddas 72 AH/ 691 AD. War with Byzantine empire 77 AH, Construction of Wasit city 82 AH, Defeat of Ibn Ashat 83 AH, Masisa conquest in 84 AH,

Caliphate Walid b. 'Abd al-Malik 85 AH / 704 AD, Conquest of Armenia 85 AH, Construction of City of Ardabil 85 AH, Conquest of Saghan and the Arz Rome 86 AH, appointment of Umar bin Abdul Aziz (RA) as Governor Medina 87 AH / 705 AD, Conquest of Soghad and Ferghana 88 AH, Jama Masjid Umayyad Damascus 87 AH/ 705 AD, Conquest of Meurqa and Munawarqa 89 AH, conquest of Talqaan 90

AH, Muhammad bin Qasim's arrival in Sindh 92 AH 710 AH, Conquest of Andalus 92 AH / 710 AD.

During the Caliphat of Walid b. 'Abd al-Malik 85 AH / 704 AD , Qasr-e-Amara was built, expanded and beautified the Makkah Mukarma, rebuilt the Prophet's Mosque, Madina Munawara, built mosques and seminaries in Syria.

Caliphat of Suleiman bin Abdul Malik 96 AH / 714 AD, Caliphate of Umar bin Abdul Aziz 99-101 AH / 717-720 AD, Caliphate Yazid II 101- 105 AH / 720 - 724 AD, Battle of Beherzan 104 AH, the new city was settled on the ruins of the old city of Ramallah in Palestine by the same name.

The Caliphate of Hisham b. 'Abd al-Malik 105 AH / 724 AD., Conquest of Al-Qaisaria 107 AH, Conquest of Ghor 108 A.H., Conquest of Qilla al-Qatasin 109 A.H., Battle of Arz Rome 110 A.H., Conquest of Talita 112 A.H., Third Battle of Samarkand 113 A.H., Death of Al-Baqir 114 A.H., Battle of Atrak 119 A.H., Defeat of Toman Shah 121 A.H., The Khrooj of Zayd b. 'Ali 122 A.H., The Battle of Morocco and Algeria 123 AH. Near the historical Roman city Riqa a new city Risafa was built.

Caliph Yazid ibn 'Abd al-Malik 101 AH built a palace on the south-west side of the desert in the name of Mouqar, whose relics are still present today. Caliph Walid ii b. Yazid ii 125 AH. Caliph Yazid iii b Walid ii 126 AH. Caliph Ibrahim b Walid ii 126 AH.

Caliph Yazid II bin Yazid bin Abdul Malik 125 AH rebuilt the outposts of East Jordan, Qastal and Azraq, and built a Qasr-e-Mashta.

Caliph Yazid ibn Al-Hisham Amir al-Hajj 123 AH

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Caliphate of Walid II 127 AH, Fitnah Abazia 130 AH, Abu Muslim Khurasani taken Khorasan in 131 AH, Caliph Marwan II bin Muhammad and Bani Umayyad's massacre 132 and 133 AH.

The Islamic rule in the Umayyad Caliphate extended from Spain to China - in the umayyad period, the Caliphs of the Umayyads did not interfere in the matter of the court nor did the political matters affect the judiciary, the judges (Qazi) used to decide the cases in the light of the Quran and sunnah, the examples نظائر of Rashidin caliphs, and ijtihad .

Ref: Al-Badayah wal-Niha yeh - Ibn Kathir, Tathir al-Janan - Ibn Hajar Makki

Professor Nicholson writes in his book History of Arabic Literature, referring to Amir Muawiyah (RA), " Amir Muawiyah was an experienced politician, he was equal to the famous French politician Zishlu in uniting his kingdom, in opposing opposition, in winning the hearts of the subjects and cooling the feelings of the people. He used to attract moderate and sad people of all his rival parties ".

The berbers during the Caliphat of Amir Mu'awiya (RA) used to become apostates in North Africa, to prevent it, the city of Kairwan قیروان was settled, a large number of Romans also converted to Islam, and a large number of mosques were built, old mosques were repaired, Ziyad bin Abi Sufyan rebuilt the mosque of Basra, Abdul Rahman bin Samarra built a Kabuli-style mosque in Basra, there was no tradition of mosque minarets in Egypt. Maslamah bin Makhlad built minarets of all mosques, built many mosques in Cyprus, Uqba bin Nafay built a grand mosque in Kirwan, appointed many slaves to serve the Holy Ka'bah,

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and offered the cover of Deba and Harir (silk brocade) دیبا و حریر, made arrangements to protect the life and property of non-Muslims and made every effort to ensure that the non-Muslims did not suffer at the hands of governors and authorities. In this regard, Aqaba bin Amir was appointed governor of Egypt.

According to the list of officials appointed in different provinces during the reign of Amir Mu'awiya (RA):

i. **Basra:**

Basar bin Artaat, Abdullah bin Amir, Ziyad bin Abi Sufyan, Samarra bin Jundab, Abdullah bin Amr bin Ghilan al-Thaqafi

ii. **Kufa:**

Mughira bin Shoubah, Abdullah bin Khalid bin Usayyid, Al-Dhahak bin Qais al-Fahri, Al-Nauman bin Bashir

iii. **Madinah:**

Marwan b. al-Hakam, Saeed b. al-'Aas, Walid b. 'Utbah b. Abi Sufyan

iv. **Makkah: Khalid bin Al-As bin Hisham**
v. **Ta'if: Ansaba bin Abi Sufyan bin Harb**
vi. **Egypt:**

Amr bin Al-Aas , Abdullah bin Amr bin Al-Aas, Utbah bin Amir al-Jahni, Maslamah bin Makhlad al-Ansari

vii. **Al-Jazeera: Abu Hashim bin Utbah**
viii. **Armenia: Habib bin Maslamah al-Fahri**

Wali were appointed on the areas under the following provinces:

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a. The province of Iraq Ajam :

included Balad Persia, Oman and Bahrain, Kerman and Sajistan, Kabul and Khorasan, Mawra al-Nahr and sindh and punjab.

b. Hejaz: Yemen and the Central Arab Province
c. Egypt: And the lowlands of Egypt were merged to form a province.
d. Province consisting of areas of Balad Al Jazeera, Armenia, Azerbaijan, Asia Kochak
e. North Africa:

was a province consisting of the regions of Western Egypt, Andalusia, Sicily, Sardinia, and Ballia, with The Governor of Africa appointing rulers over Balad Andalusia and Tanja, with Cordoba as its capital.

In 41 A.H. Abd Allah b. Duraj was appointed on Khiraj of Iraq.

Ziyad was the ruler of Basra from 45 - 50 AH and the province of Kufa from 50 - 53 AH. Who established the offices, arranged registers for records and made copies of those records, appointed calligraphers, scribes and clerks for correspondence, Moualis were given jobs as well.

Among the government advisers of Caliph Ameer Muawiyah (RA): were Amr bin Al-As (RA), Mughira bin Shouba (RA) and Ziyad bin Abi Sufyan (RA).

Various departments were formed to run the administration:

Chief secretary - Sarjoon bin Mansoor al-Rumi,

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Secretary Revenue Department: Ubaidullah bin Aus Ghasani

Secretary Khatam: Abdullah bin Muhammad Humayri Joint secretaries : Abdul Rahman bin Daraj, Jabir bin Hai, Mardas Suleiman bin Saeed.

For law and order, the police department maintained law and order for the movement of trade and goods, the police was under the judiciary and implemented the court's decisions, prevention of crime, the suppression of anti-social elements, the enforcement of orders, the establishment of the Islamic limits حدود الهيه were also included in the duties of the police.

‘ Qais bin Hamza’ was appointed as Inspector General of Police and later ‘ Zamal bin Amr’. He gave special promotion to the Intelligence, and the law and order situation was such that no one used to pick up anything fallen, women used to sleep alone at night leaving the doors open, Wali Iraq Zaid claimed that if a piece of anyone was lost from Kufa to Khorasan, I would know.

A department for anti-terrorism was created in which the names were registered in the police stations of antiestablishment ‘ Khawarij and Sabai terrorists ‘, appointed Abul Darda (RA) in Syria province and Zaid appointed Ja'ad bin Qais Tamimi as its director in Iraq.

The responsibility of the Ministry of Defense included the construction of new forts and the repair of the old ones, including the Fort of Jabla in Rome, the Fort of Rhodes, the Fort of Qasr Khal in Medina and the Fort of Tartus, Marqiya and Belfaris. Ministry of Law and Justice grant special attention to poors and needy. Due to law and justice the

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sympathies of all the poor and powerful became with him, a judge could also summon Amir-ul-Momineen to the court, the judges used to make decisions with their ijtihad and consideration and the qazis were free in their affairs without any government pressure.

The government officials of the Welfare Services used to go around the city and find out who had the child born and to whom the guest had come, and inform the government about the news, give scholarships to the people, irrigation and canals and ponds were built, Kazama canal and Shuhada canal were built in the vicinity of Madinah. Ziad bin Abi Sufyan rebuilt the Moaqal Canal, Ubaidullah bin Ziyad dug the Canal of Najara in Kohistan, built a dam and made water ponds, due to the abundance of water in Madinah, the production of dates increased to 150,000 wasaq وسق and the wheat to 100,000 wasaqs, Abdul Rahman bin Abu Bakr Siddique (RA) dug the canal and inaugurated it with Maiqal bin Yasar (RA) . Marrah bin Usman (RA) was the Mouli of Abdul Rahman b Abubakar Siddique (RA) In Basra Canal ‘ Marrah’ is still named after him.

The number of troops in the Caliphat of Amir Mu'awiya (RA) were 240,000, of which 60,000 were stationed in Kufa, 80,000 in Basra, 40,000 in Egypt, and 60,000 in Syria cantonments. Establishment of city of Kairwan قيروان by Uqba bin Nafay (RA) has significant romantic incidence and one must read daring efforts in founding the city, completed in 55 AH. The use of catapult started in battles.

The names of the first three caliphs and Amir Mu'awiya (RA) were recited in the Friday sermon until the Caliphate of Banu Umayyad and later the Caliphate of Haroon

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Rashid, until then it was generally believed that the Caliphate of Ali (RA) had not been established . In fact during the Caliphat of Bani Ummia Islamic sects were not came into existence except prominent political groups like Kharji's and Alawi's.

Religious sectarianism arose in Baghdad after the transfer of the Khilafah, so the Bani Umayyah cannot be blamed in religious matters except political decisions, martyrdom of Husayn (RA) and the martyrdom of Abdullah bin Zubair (RA) are major political events which were given a religious form much later. Unfortunately no political backing was given to Husain (RA) from any quarter and neither any religious or political personality from Hijaz, Kufa or Basra dared to join him, eventhough he left Madina with only extended family members and a large number of Alawies of Madina did not bothered to join him. On other hand Abdullah bin Zubayr (RA) was accompanied by a large number of people of all kinds and he had deployed his Governors to Hejaz, Iraq, Yemen and Egypt etc.

However, there was a storm of narrations, and the muhaddiths were narrating such traditions, which were a precursor to the formation of new faith sects, so Umar bin Abdul Aziz (RA) campaigned in 99 AH for the first time at the official level to collect true traditions ثقہ روایات and to block the flood of fake traditions, but before the results were achieved, Umar bin Abdul Aziz (RA) dies in 101 AH and after his death, the process of forming sects at the official level began during the reign of Caliph Haroon Rashid after 170 AH. (See details about Abubakar Ibn Hazm (RA) in later chapter).

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Details about the phased birth of Shi'a religion are given in the following chapters, but Sunni religion was founded during the reign of Caliph Haroon Rashid, initially consisting of ‘ Love for Ali and hatred for Muawia ‘, حب علی اور بغض معاویہ - the reasons for this were that the establishment of the Abbasid government was based on political rivalry of the Caliphate of Bani Umayyad. Secondly Abbasids mainly cashed in on the sentimentality of the Alawie party. And took full advantage of this, the drawback was that at that time there was no division of Quraishi, Hashemite, Talibiin, Alawie, Fatimid and non-Fatimid in the Shia political party, and all this division happened later, the Abbasids did not realize it before, and when Abu Hashim from the descendants of Muhammad al-Hanafiyya transferred the Imamate to the Abbasids, the Abbasids continued to believe that they had triumph a jack pot. It was a vain imagination to the Abbasids that all the Shias of that time will support them, at that time the theory of imamate by blood امامت نص theory was not invented, everything was secretive, and the business of subterfuge practice (taqqiya تقیہ) was at its peak.

Al-Tabari wrote about the swearing-in of Abul-Abbas Safah in 132 A.H. that in his speech he gave many salutations to the Banu Umayyads and expressed the view that due to their misdeeds and oppression, God sent overnight such a punishment on them that their life and lust became a story of the past.

During the reign of Abbasid caliphs al-Mamun and al-Mu'tazid , there was a regular campaign to defame Amir Mu'awiya (RA), many fake narrations were created, out of which according to one narration of Tabari, the Messenger

of Allah once saw Abu Sufyan riding a donkey with Mu'awiya and his son Yazid and said may Allah curse them.

The Prophet summoned Mu'awiya (ra) through Ibn Abbas for the recording of the revelation, and he was eating at that time, so he could not obey the command, the narrator says, "God will never fill his stomach." According to the narrator, “that would be the last person who will be lifted from the pass on the day of resurrection “, the onlooker saw that Mu'awiya was the person who came out of this pass, in one narration it was even said that when you find Mu'awiya on the pulpit, kill him. Tabari, Vol. 7, pp. 53-58

In Sahih Muslim, narrated by Ibn 'Abbas (RA) in hadith no. 2604, the Abbasid caliphs made similar revelation, and it was easiest to include ibn Abbas's name in the making of the fake narration.

It was the same Banu Abbas, who was a supporter of Al-Bayt and an enemy of the Bani Umayad, that the tide turned around and they considered the claim of Shi'a al-Bayt’s imamate and the Nass theory as a conspiracy against their caliphate, now Bani Abbas’s enemies in the field were only Al Talibi Alawi Al-Bayt who were constantly involved in seditions (Kharooj) – so the Abbasids altered the concept of 'Alley Abbas’ into ‘ Alley Bayt ‘.

The traditions of the muhaddiths placed Ibn Abbas on the high peak of Tafiq ud Din تفقه الدين, where the understanding of the dignified Sahaba كبار صحابه also lagged far behind him. Even the first interpretation of the Qur'an was attributed to him, and he provided the theoretical justification for the inter-Khilafah opposition to the Banu Umayyads and support of the Al-Bayt.

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At the time of his death, Abu Hashim b Ibn Hanfia transferred the leadership of the movement to Muhammad Ali Abbasi and also informed him of the mysteries and sciences that Al-Hanafiyya had told him, these events were actually part of the Shia movement, and it was considered to be the Hashemite movement – because it was commanded by hidden Imam Muhammad Ali Abbasi, who was active against the Rule of the Umayyads in Iraq and Khorasan. Following killing of Zayd bin Ali during kharooj, all sympathy of the underground movement turned to the hidden Imam of Humaima, who gathered under the leadership of Abu Muslim Khurasani, and the color of his flag was declared black, thus bringing to light the famous tradition that ' black flags would come out of Khorasan'. Nafs Zakia, in his letter to Al Mansoor, had taunted that Al-Abbas actually came to power on the basis of the popular popularity and sympathy of Alawi Al-Bayt.

In Nafs Zakia's letter vs. Caliph Mansur, the concept of Al-Fatima was presented. Nafs Zakia had argued on his right to khilafah and wrote, "Our father is wasi and imam, Muhammad is better than other prophets among the prophets, Fatima Sayidat-un-nissa is the highest among the daughters of the Messenger of Allah, and Hasan and Husayn youth are head in paradise among the children." At that time, the above fabricated tradition was later included in sermon by The Fatimids of Egypt. Much later, at some point the Sunnis also included it in their sermon. Al-Nafs Zakia did not realize at that time that he was a Hasani, and the Husaynis expelled his entire generation from imamate, and did not help even during the Kharooj.

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After the Kharooj of Nafs Zakia in 145 AH., the Shi'a movement of Al-Abbas began to lighten the color of Shi'a. The Abbasid caliphs praised Amir Muawiya's (RA) administrative vision and his key role in the formation of the Islamic Empire. In particular, Caliph Mansur Abbasi was convinced of Muawiya's political vision - since Amir Muawiya's (RA) position for the Ummah was also that of a scribe كاتب وحی and companion, so despite severe criticism of the Umayyad government, it was necessary for Al-Abbas to be careful in their speech against Caliph Muawiya (RA). This is the reason that except Al Mamoon and Al Mutzid other Abbasid kept criticism in limits.

According to the book 'Ayun al-Akhbar' by Muslim bin Qutayba, al-Mamoom once asked the Shi'a Imam al-Rida, "How do you consider yourself to be responsible for leading the Ummah?" If this reference is to the Ali 's (RA) kinship, then at the time of the prophet's death, the closest heirs of the Prophet (peace and blessings of Allaah be upon him) were alive, and if this privilege is with regard to Fatima (RA), then Ali's (RA) occupation of this position in the presence of Hasan and Husayn (RA) is as ' if usurping their rights '. It is said that al-Rida did not get any answer to this objection and he remained silent.

After the establishment of the Khilafah, Al-Abbas started broadcasting the status of the Heir of the Prophet, it was said that at the time of the death of the Prophet, his closest relative, his uncle Abbas (RA), was nearby, in his presence the inheritance of the Khilafah could not be divided to anyone.

Al-Abbas in support of his claim that the Prophet (peace and blessings of Allaah be upon him) had not only

declared his uncle Abbas as his heir, but also made a will in his favour . And represent a tradition ' هذا عمی و بقیت آبائ '.

Ref: Kitab al Mozoat, Abul Farj Ibn Jozi 1386 – J 2 page 31

According to a narration from Umm Salma (RA) , Umm Salma said, "We were in the assembly of the Messenger of Allah and there was a debate about whether Al-Fatima would be dependent on the Khilafah, so the Prophet (SAW) heard this and said: "Al-Fatima will never be able to attain the Khilafah. This position is reserved for our uncle's descendents until they will hand it over to Christ. ' حتی یسلمونها الی المسیح ' -

The Prophet (SAW) said: "Abbas is my heir and successor."

Ref: Bladdari, Ansab – J 3, page 5

The Prophet (peace and blessings of Allah be upon him) said: "Allah has made me his friend like Ibrahim (AS), my place in Paradise will be comparable to that of Ibrahim, and our uncle Abbas (RA) will find a place between these two friends of God." Ref: Akhbar Al Abbas – page 131

Al-Tirmidhi narrated from Ibn Abbas that the Messenger of Allah (SAW) summoned 'Abbas' (RA) and his descendants to him one day, and ' Ibn Abbas ' (may Allah be pleased with him) said: "Abbas (RA) came, we were also with him. Prophet covered all of us in a sheet and prayed , O Allah forgive all the sins of their children and keep the Khilafah in their lineage ".

Ibn Abbaas(RA) narrates that Allah had specially blessed him with fahm-ul-Quran, and the Messenger of Allah

(SAW) specifically prayed for his tafiqh fi'ud-din. ' الهم تفقه فی الدین و علمه التاویل '

Ale-Abbas joined the anti-Umayyad movement during the time of Muhammad b. Ali Al-Abbasi, otherwise, al-Abbas were a partner of the Umayyads and took full advantage of their power. Ibn Abbas (RA) played an important role in the peace of Hasan and Mu'awiya (RA), in return for this service, he was awarded the government treasury of Basra according to some traditions.

When there was a battle between Abdullah ibn Zubayr(RA) and Amir Yazid bin Muawiya (RA) over the issue of Khilafah, Banu Abbas supported the Umayyads. According to a narration in Akhbar al-Abbas, Ibn 'Abbas (RA) had bequeathed to his sons at the time of his death that they should go to 'Abd al-Malik instead of being associated with Ibn al-Zubayr. If he may allow you so make centre to ‘ Al Shurat mountain ‘ that after Bani Ummaya the honor will be the highest among the Ahl al-Bayt and that will be you yourself. Akhbar al-Abbas, p. 131

According to Al-Abbas, Ali 's (RA) father, Abu Talib, died in disbelief, while Abbas (RA) not only became rich in Islam, but also had the privilege of participating in the consultation of the Holy Prophet (peace and blessings of Allah be upon him).

Ref: Kitab al-Munamaq fi Akhbar Quraish, Abu Ja'far Muhammad bin Habib, Hyderabad 1964 pp. 28-31, Balazari, Ansab Vol. 3 p. 5

An infidel uncle cannot be preferred over a believing uncle, In case of Ali (RA) sucession, so if there was some truth in it, the imamate would not have gone into the hands of Abu Bakr (RA) and Umar (RA).

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Ref: History of Tabari, Vol. 3, p. 213.

Even if the claims of the Alawites are accepted as true, is it not true that Hasan sold his right of imamate to the Muawiya ? Tabari Vol. 3, p. 214

In the sermon delivered by Abul-Jafar al-Mansur among the Khurasanis after crushing the rebellion against Nafs Zakia, he not only presented himself as the protector of the Al-Bayt, but also strongly criticized the privilege of the Alawites.

Ref: Marwaj al-Dhahab wa Muwan al-Jauhar - Al-Masudi, Vol. 3, pp. 300, 301

A group like The Ruwandans considered the Abbasid caliphs to be endowed with divine attributes.

Ref: Book of Maqalat al-Islamiyn Ali b. Isma'il al-Ash'ari, Istanbul 1929 p. 21 – Mas'udi Marwaj al-Dhahab, Vol. 3, p. 236

By the end of the 3rd century Hijra, jurists and muhaddiths were divided into so many different circles, but also in regulated schools of thought, resulting in the creation of traditions for political purposes. Talibin, Abbasid and Fatimid claimant of the khilafah fabricated numerous narrations, so what would be the reason that hadiths were not to be used for other purposes. It became common to believe that the status of hadith is judged and decisive over the Quran. Later in Imam Shafi era Sunnat Qauli (verbal) took precedence over Sunnat Faali (Practical) so that all kind of narrations found religious legitimacy.

The Abbasid Caliphate continued to exist under this dilemma from 132 AH to 170 AH. The Abbasids considered it sufficient to scrap the name of Bani Umayyah from all the books, and to change the capital - all kinds of groups

involved in the Alawite party, which the Abbasids were taking advantage of, started to rebel, including Zaydiya, Ismaili, Fatimid, Non-Fatimid, Hasani, Husayni, Kassania and Ghulats. The claim of Khilafat and Imamat from descendents of Ali (RA) was an direct attack on Al Abbas, and the traditions of Ali's virtue were being piled up, in these circumstances important decisions were taken during the reign of Caliph Haroon Rashid.

Caliph Mansur called Imam Malik from Madinah and asked him to form a unified collection that could reduce the atmosphere of anarchy, the expectations of consensus from Imam Malik could not be fulfilled because the muhadditHs had many hadiths to refute one tradition. A few details ahead will help to understand this scenario.

Al Mamoon made an attempt to formulate a unified manifesto of Islam, but Al Mamoon was the patron of Itzal, and the question of whether the Qur'an is ancient or a creation was in full swing, Mu'tazila's were appointed to important positions in the government and Imam Ahmad bin Hanbal (RA) stood firm on the non-creation of the Qur'an.

Finally, during the reign of Al-Mutawakal, the government's policy changed and the Mu'tazila beliefs were completely shunned and Imam Ahmad bin Hanbal (RA) had the privilege of editing the public manifesto of Islam under the patronage of the government. Later the faith of Ahle Sunnat Wal Jamaat was established on the same outline. During the period there was rush of Alwites on the grave of Husain (RA) and a dangerous conspiracy was taking place. Al-Mutawakal issued orders for its demolition and leveling the grave and also declaring

everything against the Shaykhin and the Ummah al-Mu'minin (RA) as a punishable offence. **Tabari Vol. 11, p. 241**

Discrimination marks were set for Christians and Jews, it was forbidden for them to take out the cross in public meetings, orders were issued to demolish the newly constructed religious buildings by non-Muslims, even learning from Christians was made a offense. **Tabari Vol. 11 p. 49**

Imam Ahmad bin Hanbal was included in the government and it was as if it was an expression of the position that despite all the deviations of the Caliph's oppression, ' he would not consider the rebellion against him valid at this time, as long as he adhered to some basic conditions, such as Jumah, Eid and Hajj. Do not take up the sword against him, and pay him zakaah and usher'. **Kitab al-Sunnah, p. 35**

' No one has the right to rebel against a Quraishi caliph, and the caliph has the right to nominate his deputy '. The ideological reforms of Imam Ibn Hanbal (RA) led to the formation of a sect called ' Ahl-e-Sunnat wal Jamaat wal Athar ', اہل سنت والجماعت والآثار which, because of its vast heart, had an extraordinary ability to accept and absorb contradictory and conflicting attitudes.

Many people thought about the caliphate of Ali (RA) that his caliphate was not ' fully established ' nor was it ' agreed upon ', so the mention of the ' Caliphs Rashidin al-Mahdiyin ' was considered to be all over the ' first three caliphs '. For the first time, Imam Ahmad ibn Hanbal(RA) admitted Ali (RA) as the fourth Caliph Rashid. The issue of Khilafat was at its peak among different sects. Rawafz and Shi'a used to blaspheme in honor of the Khulfa Rashideen (RA), Companions and the Ummah al-Muminin (RA), even

the three daughters of Prophet (SAW), while the Khawarij blasphemed in the honor of, the Uthman (RA), Muawiya (RA), Ali (RA) and Amr bin al-'As (RA) .

In opposition on the appointment of Ali (RA) as the 4th Caliph Ra'shid, a delegation of Sunni scholars also came to Imam Ahmad bin Hanbal because it was the personal decision of Imam Ahmad and as if a history had been rewritten. The delegation addressed Imam Ahmad, " O ' Abu Abdullah ! attaching Ali (RA) with the first three Khulfa and putting him at the fourth place is not justified, it is negation of Talha (RA) and Zubair (RA) , whether you did not heard ibn 'Umar 's (RA) statement that we did not consider anyone better than Abu Bakr (RA) in the Prophet's era, after him there was the status of 'Umar (RA) and then 'Uthman (RA) and after that all the companions of the Prophet were equal, we did not give any of them superiority over any of them ".

Sahih Al-Bukhaari, Vol. 4, p. 203, Bab Manaqib Uthman bin Affan min Kitab Bada al-Khalq

But Imam Ahmad bin Hanbal refused to deny his decision .

Tabaqat al-Hanabala, Vol. 1, p. 292

Imam Abu Hanifa (RA) was always a victim of Rifz and he preferred Ali (RA) over Usman (RA) – while Imam Malik (RA) argues that all the Companions have the same status after the Third Caliph. Imam Ahmad bin Hanbal always have history to deal with historical complicated matters and put Ali (RA) at number four. So the fourth Khlifa Rashid was inducted around 240 AH / 854 AD and name of Amir Muawvia (RA) was permanently removed from the list.

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In the early centuries, when the group and sectarian identity in the Muslim Ummah was not completely clear, someone called himself the ‘ Ahl Adal wal Isatqamah ‘, someone presented himself as ‘ Ahl-e-Sunnat Wal-Jama'at ‘, opponents were blamed for being ‘ Marjiya ‘, ‘ Qadriyya ‘, ‘ Ahl al-Rai’. Ahmad bin Hanbal(RA) who was highly influenced by his teacher Imam Shafi'i, called himself ‘ Ahle Sunnat wal Jama'at wal Aathar’. Indeed, this does not mean the later era ‘ Ahl al-Sunnat wal-Jama'ah’. In the second century, as a result of the efforts of Imam Shafi'i in the pursuit of ‘ Ahl al-Rai’ and ‘ Ahl al-Sunnah ', when the tradition روایت gained precedence over theology علم الکلام and Ahl al-Rai, the value of the scholars increased.

For further reading ‘ Ilm ul Kalam aur Al Kalam ‘ – book by Shibli Naumani

These rulings on the Companions of the Prophet (RA) could not stop the speech running on controversial political issues, so efforts were made to resort to traditions such as 'Al-Sahaba Kulham Adul' الصحابہ کلهم عدول. It was told that the verse of the Qur'an, ‘ Muhammad al-Rasulullah wa'l lazyn mu'ah ‘, ' محمد الرسول الله والذين معه ' has come, in which the status of the Companions was mentioned. In this regard, Imam Bukhari (RA) believes that whoever sees the Messenger (SAW) in a state of faith is a companion. Imam Ahmad (RA) wrote in kitab al-Manaqib, p. 161, that anyone who has had the opportunity to stay in the company of the Holy Prophet (peace and blessings of Allah be upon him) for a year or a month or a day or an hour will be counted among the Companions of the Prophet (SAW), even if he has not heard a word from his tongue. Either you have seen a look, he is also a companion. Later, in the Sunnis, everyone who was born in your lifetime, even if he

did not have intellect and understanding, was considered a companion. The Sufis further expanded this chain by declaring Owais Qarni as a companion of the Prophet, who could not get the opportunity to attend the service of the Messenger of Allah.

Al Sayooti referring to a sermon of ' Caliph Umar bin Abdul Aziz ', He said, "O People, you should know that what is the Sunnah of the Prophet (SAW) and his two friends is religion, we follow it and live within its limits. Tarikh al-Khilafah, p. 160

In the time of the Umayyad Caliphate, the name of ' Amir Mu'awiya (RA) ' was mentioned as the ' fourth Caliph', this is because, as Imam Ibn Tayma (RA) has written, " the fact is that the ' caliphate of Ali (RA)' could not be fully established, nor was the purpose of khilafah achieved during his reign. Besides peoples agreed on the Khilafat of Amir Muawia (RA) but this could not happen on the Khilafah of Ali (RA) ". Minhaj al-Sunnah, Vol. 2, p. 149

Even after the fall of Banu Umayyah, the name of Amir Mu'awiya (RA) was mentioned as the ' fourth Caliph Rashid ' in the Balad West. The Friday sermon in the name of Ali (ra) would have been empty, because by this time most people believed that Ali 's (RA) imamate had not been fully established, and he could not get the support of all Muslims. Some people did not desist from politics and made him concerned for the disintegration of the Ummah. In the time of 'Al-Abbas, the name of Ali (RA) became part of the sermon in place of Mu'awiya (RA), however, the idea that Abu Bakar (RA), Umar (RA), Uthman (RA) and Ali (RA) were Khulfa e Rashideen, was the invention of Imam Ahmad bin Hanbal (RA), which later became a belief for the

general public in the same order. The decision to include Ali (RA) was taken by a 3rd century Hijra elder.

The ‘ sermon ‘ خطبه of The First Caliph Abu Bakr Siddiq (RA) used to end only after salutations صلواۃ و سلام on the holy prophet (pbuh), until the time of the Four Caliphs خلفاء اربعه, the Friday sermon was empty due to the mention of any companion and any person close to prophet (SAW). During the Caliphat of Ali (RA) when abusive and insulting attitude was adopted against first three Caliphs خلفائے ثلاثه , and Khwarij started abusive and offensive language against Mu'awiya (RA) and Ali (RA). Amir Muawia (RA) added the name of three caliphs خلفاء ثلاثه in the sermons (khutbah), and later the Caliphs of Bani Umayyah also included the name of Amir Mu'awiya (RA) in the Friday Khutbah.

Abbasi Caliphs included the names of 'Uncles' عمین محترم Abbas (RA) and Hamza (RA) in Khutba. According to tradition in Tirmizi and Sawaiq ul Moharqa “ O Allah ! Forgive Abbas and forgive his descendents alike that their all apparent and hidden sins be omitted, no sin may left without forgiveness “

This renewed sermon continued for 500 years in Baghdad during the Abbasid period, 300 years in Egypt, and in the Ottoman Caliphate during the reign of Turkish Sultan Selim I to the reign of later Khulfa Usmania. The same sermon is recited in all the entire Islamic States بلاد اسلامیه .

Out of four daughters of Messengers of Allah (SAW) three of the daughters ' Zainab (RA)', 'Ruqayyah (RA)' and 'Umm Kulthum (RA)' have not been given the status of Fatima(RA). Shia’s deny them daughters of the prophet. Although the Qur'an testifies to this,

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' يا ايها النبی قل لا زواجک و بناتک ' 59:33 سورة احزاب

“ O Prophet ! Tell your wives and Daughters ……

Zaynab's (RA) son ‘ Ali bin Abu al-'Aas (RA)’ and daughter ‘ Imama bint al-'Aas (RA)’ grew up in their maternal grandfather's house in Medina. Her husband also arrived in Madina after embracing Islam.

Imama bint Zaynab (RA) was a little girl who used to climb on the back of the Prophet (SAW) while prostrating, on the occasion of the conquest of Makkah, when his ride was entering Makkah, Ali bin Zenab (RA) the grandson of the Holy Prophet (SAW) was with him on the ride. Ibn 'Asakir has written that in the Battle of Yarmouk,’ Ali ibn Abi al-'Aas (RA)’ was martyred in the youth of his life.

Ruqayyah bint Rasulullah (SAW) had a son, Abdullah, whose name has been erased from the history- Before the death of Sayeda Zainab, Ruqiya and Umm Kulthum had already died. The later narrators did not give any share to these three sisters while allocating paradise and heaven. All these daughters participated in their father's mission, then there is no reason why their hijrat, sacrifices and kinship should be revoked - perhaps the Abbasid government was also afraid of Shi'a evilness and the Sunni mujtahids were also limited to Fatima and her children in the absence of any official benediction. Which later became part of the khutbah.

Ibn Nibata Al Khatib d 374 AH / 984 AD floated the theory of Panjtan (five revered) that also afterward became part of the Khutba.

There were many scholars in the Islamic world who were called ‘Ashab-ul-Hadith’ or’ Ahl al-Rai’, some were called ‘

Ahl al-Qayyas '. Their list has been given separately, but when the practice of separating madrasas from the mosques started, the Shafi'i, Hanbali, Maliki and Hanafi schools (Mazahib) were taught in these madrasas.

The Shafi'is were patronized by Nizam-ul-Mulk 1018-1092 AD / 409 – 485 AH.

Hanafis had the patronage of Saljaqa 1037-1194 AD/ 429-591 AH.

Hanbali also maintained their presence in Baghdad. In addition, other schools of thought had either disappeared or were on the path of disappearance.

Imam Abu Hanifa's (RA) students Qazi Abu Yusuf 729-798 AD / 111-182 AH and Imam Muhammad Shaybani 749-805 AD/ 132-190 AH played a key role in the Abbasid Caliphate of their era. Until then, no individual fiqh school had taken the form of regularity.

in 665 AH, by the order of Mamluk Sultan Malik Zahir Shah Baybars, 1223-1277 AD / 619-676 AH the nomination of separate judges for the four fiqh schools was announced.

Later, Mamluk Sultan Farah bin Burqum 1382-1399 AD / 784-602 AH arranged four separate Mussalas for the Ka'bah. For some 500 years, the Muslim Ummah offered separate fiqh prayers in mosques. This became the basis for the establishment of fiqhs of Imam Al-Arba'ah.

Other sects in terms of faith included Zahiri, in other belief Abu l-Hasan al-Ash'ari's ' Ash'ari' of 324 AH., Maturidi, Athri, Jabari, Qadari, and Jahimiyyah etc. اثری ، جبری، قدری ، جہیمیہ ، ماتریدی ، اشعری ، ظاہری

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Clerics use to declare infidel to each other, according to muhaddiths, whoever says that the Qur'an is ancient قديم is a kaafir, according to Imam Bukhari, I consider him ignorant who does not consider Jahimiyya to be a kafir, according to 'Abd al-Rahman bin Mahdi, if I have a sword in my hand and I hear someone say that the Qur'an is a creation مخلوق , then I should kill his neck immediately. According to Ibn Hanbal, it is not permissible to pray behind qadari, also according to Ibn Hanbal, tarik-e-salaat becomes a disbeliever, so it is permissible to kill him. In addition, each shar'ah also increased his beliefs according to his knowledge. Such as

Abu Jaffer Tahavi (d. 321 AH) established the Miracles of Sufia كرامات صوفياء as a admitted faith. in which concepts such as 'Tai ul Earth' (fold the earth with a kick of Sufi) طئى الارض became belief.

Nasfi included Ascension (Meraj معراج) and Miracles (Moijzat معجزات) as faith. As a result of declaring Miraj as an accepted belief, there was a debate whether the Miraj was physical or spiritual, and whether the Messenger of Allaah (pubh) received the blessings of Allah from the physical eyes or the eyes of the heart.

Munkir Nakir منكر نكير (names of two suppositional angels who scan dead in the grave), the Punishment of the Grave (bad peoples supposed to be punished in the grave) عذاب قبر, the straight bridge پل صراط (i.e. On the day of judgement peoples will cross a bridge leading to heaven loaded with good and bad deeds), and the numerous infatuated beliefs of this tribe led to mutual takfir – some such beliefs were innovated in the Ahle Sunnat wal Jama'at

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that those who did not believe in them were excluded from the Sunnis.

The author Abdul Razzaq al-Sanaani (d. 211 AH) narrated in his narration that the Holy Prophet (SAW) was light and there was no shadow, while Ibn Hajar, Ibn Idi, and Al Zahabi described Abdul Razzaq as a Shi'a. See chapter 'Bab Creation fi Noor Muhammad'. What is mentioned in this tradition is the basis of a religious Sufi Sunni sect of the subcontinent, they cannot prove Abdul Razzaq to be Sunni, but in order to save the reputation of master of their sect, they have presented the laughing theory in the Urdu edition that he was ' Shia ' but not ' Rafidi'.

Maktab Noor, Bareilly Sharif, India 2014

The belief of the infallible prophets عصمت انبیاء was pure Shi'a belief, even until the time of Ghazali, the Ahl al-Sunnat wal-Jama'at were not convinced of the infallible prophets.

Fakhr ud Din Razi (d. 606 AH) wrote a strong magazine in support of the prophets, after six hundred years on arrival of Islam, due to the writings of Al Razi and the strong influence of Shi'a, it became a Sunni faith.

But it also became common that on the day of judgement, where Shias would get the intercession شفاعت of their Imam, even Sunnis should not be deprived of the intercession شفاعت of the Prophet (SAW). They would have preferred to call themselves real and pure Sunnis in the discussion of infallibility of prophets.

As a result of this debate, a new aspect arose as to whether there is a shadow of the Messenger of Allah or not – it is narrated from Uthman (RA) in ' Tafseer Madarak' that

there was no shadow of the Messenger of Allah, the prophet did not have a shadow, if a person's foot fell on it, and was found guilty of dishonour. In ‘ Khasais Kubra’ book ‘ Zakoon Tabui’ narrated the same thing that in the light of sun or moon, shadow was not seen.

Qazi Ayaz presented the theory in al-Shifa that the absence of the shadow of the Messenger of Allah was due to the fact that he was created from light – later Sunni scholars Mujaddad Alif Sani, Abdul Haq Muhaddith Dehlawi supported this view in Madaraj al-Nabawwa, the reason for their position is that the Al Nasafi whom they consider to be imams believed in the absence of the shadow of the Prophet.

And the heretic teachings of Ashari’s and Al Ghazali's have now become part of the faith, but the interpretation of these debates have not been able to save the ummah.

In the 4th century Hijri, when the Shi'ites compiled separate collections of their traditions, a split version of Shi'a was created from these exaggerated traditions of praise, virtue (Manaqib مناقب). On the other hand, the old obsolete collections came to be seen as Sunni sources, although their status was of common heritage, in which Shi'a traditions were also found to be excellent. For example, purported Sunni Iranian muhadditths did not know to whom they dish up by putting Shi'a and Al-Bayt traditions in their so called Sunni collections.

In Bukhari, this story is echoed in many places, how Umar (RA) prevented the Prophet (SAW) from writing.

In Tirmidhi and Musnad Ahmad, the incident of Ghadir Khum, in which Ali (RA) was declared as the guardian of all

believers, further more fabricated congratulations were also presented by Umar (RA) in this narration.

Al-Bukhari mentions the scripture which was found with 'Ali in addition to the Qur'an .

Muslim narrated a tradition of Khumr prayer and mut'ah صلواة الخمر ، متعه, which was a pure Shi'a position and Sunnis are reluctant to accept it, the collections of so-called Sunni Iranian muhadddiths were packed of traditions of Manaqib (virtue) al-Bayt, some of which are as follows:

i. **Hadith Safina: The example of my ahl al-bayt is that of Safina Nuh. See the following source.**

Ref: Mustadrak al-Hakim, Vol. 2, p. 343, Haliat-ul-Auliya - Abi Naeem, Vol. 4, p. 306, Tarikh Baghdad - Khatib Vol. 12, p. 19, Dar al-Manshur - Sayuti, Verse 58/2, Kanz al-Amal - Al-Mutaqi Vol. 1 p. 250, Majma al-Zawaid - Al-Haythami, Vol. 9, p. 167 –

ii. **Hadeeth Muqatila: May Allah's mercy be upon Ali, keep the truth with Ali.**

Ref: Tirmidhi, Vol. 2, p. 298, Mustadrak al-Hakim, Vol. 3, p. 119, Tarikh Baghdad Khatib, Vol. 14, p. 21, Majma al-Zawaid, Vol. 7, p. 134, Kanz al-Amal, Vol. 6, p. 157

iii. **Hadith Noor: 14000 years before the creation of Adam, Ali and I were present in the attendance of God, when God created Adam, He divided it into two parts, one I am, the other is Ali.**

Ref: Ahmad ibn Hanbal in Fazail, Sibt ibn al-Jawzi in Tazkirat al-Khawas and Mohib al-Tabari in Riyadh al-Nadra

iv. **Hadith al-Rayyah: Tomorrow I will give knowledge to a person on whose hand khyber will be**

conquered, he loves Allah and his Messenger, and the Messenger loves him.

Ref: Muslim Kitab jihad Seer, Mustadrak Hakim, This tradition has been mentioned by Ibn Hanbal in Musnad, Abu Naeem in Hulita al-Auliya, Nasa'i in al-Khasais, Muttaqi in Kanz al-Aimal, Bayhaqi in Sunan.

v. Hadeeth Khum Ghadir: I remind you of God about my Ahl al-Bayt.

Ref: Muslim 2 p. 299, Musnad Ahmad, Vol. 4, p. 367, Darmi 424

In spite of such kind of Sunni hadiths, the ahl al-bayt's claimants had the following circumstances :

a. Uncle of prophet (SAW) Abbas (RA) and among the descendants of Abu Talib, the Aqeel (RA) and Ali (RA) pledged allegiance to Caliph Abu Bakr Siddique (RA) .
b. Both Hasan and Husayn (RA) pledged allegiance to Ameer Mu'awiya (RA) .
c. Instead of following his brother Hasan (RA), Husayn (RA) pledged allegiance to Ameer Mu'awiya (RA).
d. Muhammad bin Al-Hanafiyyah b Ali did not accept the imamate of Zayn al-Abidin .
e. Hasan Muthana bin Al-Hasan did not accept the imamate of Zayn al-Abidin during his imamate .
f. Zainul Abedin also did not accept the imamate of Hasan Muthana bin Al-Hasan.
g. Zayd ibn Zayn al-Abidin denied the imamate of al-Baqir.
h. Al-Baqir did not accept the imamate of his brother Zayd bin Ali.

i. **Muhammad bin Abdullah Mehez bin Hasan al-Muthana claimed his imamate and denied the imamate of Ja'far al Sadiq.**
j. **Ja'far al Sadiq denied the imamate of Muhammad bin Abdullah Mehaz.**

Al-Abbas, who had taken over the throne of Caliphate by raising the Shia slogan, gradually turned away from Shi'as, and, as mentioned earlier, included the names of the Khulfa Rashideen and the Uncles in the sermon (Khutba) , Al Abbas were walking on a tight Shia-Sunni rope, which they also wanted to keep the Shi'a happy to balance, perhaps this was their crude imagination. To blow apart Al Abbas's Khilafat, in addition to the Al-Buyid and Ismaili Fatimids, later Shi'a Ibn al-Qummi and Shia Al Tusi both were the reason for the fall of Baghdad's Abbasi Khilafat at the hands of Hulagu Khan.

Now they included the tradition of Shabaab al-Janna in the sermon to include the family of Ali, who had attained the status of Mazhar al-Ajaib. There is no doubt that the shoulder of any purported Sunni in quest of financial gains must have been used to include ' Shabab al Janna ' tradition in sermon.

There is no hadith in Bukhari and Muslim books regarding Hasan and Husayn (RA) as ' Shabab ahl-e-Jannat ', nor is there any mention of Fatima (RA) Sayyidat-un-Nissa ahl-e-Jannat. However Tirmizi has Quoted this with reference to Ghulat Shia ' Yazid bin Abi Ziyad'.

Ref: Meezan Aitdal, Vol. 3, p. 311

In this way, in Sunni thought, the concept of a spiritual royal family (holy monarchy) of Islam consisting of panjtan

became obsolete forever. Mystics like Ibn Arabi, whose shadow of thought has been constantly falling on the Sunni mind, propagated loudly that " Allah has promised the Prophet's (SAW) forgiveness of all preceding and forthcoming sins, in which the children of Fatima (RA) and their descendants who come up to, till the Day of Resurrection is included in the series ". Ibn 'Arabi wrote in the ' Fatoohat Makkia ' the verse of Surah Fatah ' انا فتحنا لک فتحا مبینا'۔. It is written in his commentary that ' Fatima, the children who come till the Day of Resurrection deserve this good news '.

Sura Al Fath 48 : 1 – " Verily , we have given you (O Muhammad SAW) a manifest history ".

48: 2 " That Allah may forgive you your sins of the past and the future, and complete his favour on you, and guide you on the straight path

Narrated Al Mughira : The Prophet used to offer night prayers till his feet became swollen, Somebody said to him, " Allah has forgiven you your sins of the past and the future , " He said , " Should't I be a thankful slave of Allah ? " Sahih Bukhari 6/4836

It is strange that Ibn Arabi how manipulated this Ayah. Even Ayahs after that have no suspicion of such meanings drawn by him.

In the books of virtues and merits فضائل و مناقب, such narrations appeared frequently which were intended to be argued that no matter how sinful a person is, his good behavior with Fatima would be sufficient for his salvation. Ahmad bin Hajar al-Haythami (d. 974 AH) in his book Al-Sawaiq al-Muhriqah has narrated such traditions from which it is intended to argue that Paradise is reserved for descendents of Fatima, see the complete narration in his book Al-Sawaiq al-Muhraqa, p. 110 .

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Sunni's exaggeration in Tafzil Ahl Bait (superiority over companions, wives and daughters and uncles of Prophet SAW) , customary sacredness of panjtan, and fabricated stories of saadat's spirituality are well known reality. Demonstrations of which can be easily seen from Friday sermons to the dhamaals and qawwalis دهمال اور قوالی held on sufi graves – in most Sufi pilgrimage sites and in the obscene theaters and fairs on them, where the so-called real and pure Sunni people throng. Such as qawwalis ' ali number one', ' ali dum dum de andar ', ' nach malangan nach ', ' shahbaz kare air travel ', ' rakh laj meri laj pal', such as songs and qawwalis consist of rafidi propaganda.

Most of them are the graves of Ismaili da'is, who after the establishment of Fatimid State, were sent in the garb of Sufism in different places and cities to sow the seeds of Tafzil Alley Ali. However, the Nazari da'is and their sufis accomplished this task. The thought of the Shi'a, who are called Rafidis because of their manipulation and exaggeration over the Ahl al-Bayt, has distressed the Sunni mentality and thoughts – Shiite amulets such as Nad Ali are considered dafa-e-baliat دافع بلیات. The imam zamin is tied on hand, whose history was that was tied secretly to protect from the eyes of the Sunni Abbasid government. On the superstition that the Shi'a Imam al-Rida will protect.

One example of tafziliyyat تفضیلیت in Sunni tashahhud تشہد in prayer is the inclusion of Shia alley-Muhammad آل محمد, which started at the hands of Abbasid Shiat, but with the great kindness of Iranian muhaddiths ایرانی محدثین , shi'a traditions of tafzil and virtue مناقب made it a part of Sunni tashahhud with the passing time.

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Al-Abbas came with the slogan ' الرضا من آل محمد '– Alley -Muhammad's involvement with the stability of the Khilafah was part of a political strategy at the time. However, in the coming days, durood درود became part of Tashad on Alley-Muhammad together with Muhammad. Who put the seal of tribal color mixing of pre Islamic era racism and ignorance on the Prophet's teachings and Divine template of religion.

Word 'durood' is not a Quranic, neither Arabic, a Persian word that means smoke. May be borrowed from Hindu and Zoroastrian religion who uses odorous fumes as part of idol worship, fumigate statues and own body.

The words' Tashad ' or al-tahayat التحیات ، تشہد, which are narrated in different books of hadith from Ibn 'Abbas (RA), Abdullah ibn Masud (RA) and other Companions, are almost the same. There is no difference of opinion by different sects on their cause in prayer. However, the status of durood after Tashad is different for scholars. According to Ahanaf, their status is mustahabb مستحب and not obligatory واجب . Hanbali and Shafi'i consider it obligatory – in the Era of the Prophet, Muslims used to insist only on saying 'Al-Hum Sallay ala Muhammad' ' اللهم صلی علی محمد '.

Al-Nawawi Sharh Muslim has written that the addition of Alley -Muhammad to Tashad has no value. Les Bashai لیس بشئی

Al Zamahshari has written in ' Kashaf ' with reference to the Ibrahim Nakhai that if the Companions wanted to pray in prayer after 'Assalam-e-Alik Aiha-un-Nabi wa Rahmat-e-Allah wa Barakatah',

' السلام علیک ایھا النبی و رحمته الله و برکاتہ '

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They would have recited any more dua.

In Al-Bukhaari, 'Abdullah ibn Masood (RA) is related to tashad and has been circulating in the Ummah. Ibn Masud says, as mentioned in Al-Bukhari, after that, whoever had to recite the dua would have recited it . ' ثم يتخير من الدعا اعجبه فيد عوا '

Scholars differ as to whether 'Alley-Muhammad' refers to the Messenger of Allah (SAW) or whether all the disciples of The Prophet (SAW) are included in it- according to a hadith, he said, "Min silk ala tariqi wa hua aali" – ' من سلک علی طریقی و هو آلی ' this meaning of 'Al ' is also supported by verse 40:46 of the Quran in which Alley -Fir'awn refers to the Ummah of Pharaoh. (Sura Ghafir: 40 : 46 " Firauns people آل فرعون).

whether it is a Fatimid dai or Twelver (Isna Ashari). They do not mean the Ummah of Islam. The Abbasid caliphs had argued for their privilege of khilafah as 'Alley -Muhammad, according to some, all Banu Hashim are entitled to salwaat and salam up to Qaimat, some consider it limited to Shia panj tan.

However, declaring Banu Hashim with this special honor is against the message of equality in the Qur'an, which considers piety as the basis of respect. In the supplication of Ibrahimi, the ruling of 'La yinal ahadi al-zalimin' ' لا ینال عهدی الظالمین ' is sufficient to explain the idea that the reference to zuryat ذریات in the sight of God is not worthy of faith, but the Quran does not recognize the existence of any Alley-Muhammad in the matter of sending blessings and greetings to Alley Muhammad, as it is said, "Ma kan

Muhammad aba ahad min rijalkum wilkan Rasulullah wa Khatam-un-Nabiyyin wa Kan Allah Bekul Sha'i Alim" 33:40.

ما کان محمد آبا احد من رجالکم ولکن رسول اللہ و خاتم النبین ط و کان اللہ بکل شئ علیما ' 33:40

Sura Al Ahzab 33 : 40 " Muhammad (SAW) is not father of any of your men, but is the Messenger of Allah and the last (end) of Prophets. And Allah is Ever All-Aware of everything. "

There is no mention of any durood after Tashad, however, the durood written by Bukhari, Muslim, Ahmad, Abu Dawood, Tirmidhi, Ibn Majah, Nasai also includes durood on wives and zuriyat – Ref: Muhammad Asim al-Haddad. Fiqh al-Sunnah. Page 159

There is a discussion regarding ' Tashreei prophet ' تشریعی نبی and ' non Tashreei prophethood' غیر تشریعی نبی among Islamic scholars that justified the arrival of false prophets at different times are mainly Ismaili origins and the credit for their fame and popularity goes to Sheikh Akbar Mohi-ud-Din Ibn Arabi of Sufism, whose hidden Ismaili affiliation has been mentioned earlier, according to Ismaili belief. Ibn Ismail is the seventh natak ناطق, the seventh messenger and the qaim قائم , on whose arrival the concealed (batni باطنی) age of shari'ah began. There was no ambiguity in the minds of the Fatimid imams and their followers that the chain of prophethood does not end with Muhammad, but Muhammad bin Ismail has an important position of 7th natiq in the series of messengership.

This interpretation of prophethood was not acceptable to the majority of Muslims.

So Ibn Arabi divided the Prophethood into ' Tashri'i' and ' non-Tashri'i' parts, he strongly advocated the idea that the

prophethood that ended on Muhammad was a ' tashri'i prophethood ', otherwise the series of ' non-tashri'i prophets' has not yet stopped. Muhyiddin Al-Arabi has explained the ayat-e-khatm-e-nabawwat in The Fatoohat Makkai, Vol. 2, p . 3.

Under the influence of traditions, those who believed in the advent of Mahdi, Qaim-ul-Zaman and the second coming of The Messiah were also a matter of mental distress as to what is the meaning of the return of Jesus after the death of the last Messenger. Since then, it is not known how many non-religious prophets have been claimed to appear in the form of Mahdiyat, Babiat and sometimes in the form of inspired Sufi pirs, and sometimes they have considered it appropriate to present themselves as Zil-e-Nabi (shadow of prophet).

According to Hanafi scholar Mulla Ali Qari (d. 1041 AH), Khatam-un-Nabiyyin means that there can no longer be a prophet who can cancel his shari'ah . Ref: Mulla Ali Qari – Mozoat Kabir p 59.

Shaykh 'Abd al-Qadir Jilani is of the same opinion that there are some people in the Ummah whom Allah informs of the meaning of the words of ' Himself and His Messenger '. Such peoples are called ' Anbia Al Aulia '.

Ref: Al Yuaqeet wal Juawhir fe bian aqaid al Akabir vol 2 p 25 and Washrah al Sharah al Aqaid Nasfi , Hashia 445

Abd al-Karim Jelli has named the non-Tashri'i Prophethood as The Prophethood al-Wilayah – Ref: Al-Insaan al-Kamil, p. 85.

Abdul Wahab Shayrani clearly wrote that it is wrong to assume that the prophethood has ended, that according to them, the end is only of Tashri'i prophethood, and ' La nabi

means la mushra baadi ʻ. Ref: al-Yawaqit wa'l-Jawahir, Vol. 2, p. 35 .

According to Shah Waliullah Dehlawi, the end of prophethood on Muhammad Rasulullah means that there will be no person after you whom Allah will assign to the people by giving shari'ah . Ref: Shah Waliullah – Tafhimat Ilahia, Tashih o Tahshia, Ghulam Mustafa Qasmi, Hyderabad Pakistan vol 2 p 85

The Ismaili faith of the Seventh Natak and the Seventh Prophet took its place in Sunni thought in such a way that the great scholars could not fathom how easily the interpretation and non-Tashri'i of the Prophethood had opened the door to a fitnah (evil) forever and that there is no shari'a, religious, rational and Quranic basis for such a division in Islam. Famous Sufi Ismaili pirs came to Uch, Multan, Sindh and Gujrat including Noor-ud-Din Satgar 1079 AD, Pir Shams Multani 1180-1267 AD, Pir Sadr-ud-Din 1290-1409 AD etc.

However, the muhaddiths who were accused of Rafziat were either killed or slay by the people.

Al Nisa'i was killed when he was accused of being a rafdi, his son Abu Bakr was killed by Rawafz just because he was narrating a hadith according to which 'Ali used to look over the wall into the house of Umm al-Mu'minin .' According to Al Zahabi, Muhammad Abdullah bin Muhammad bin Uthman Wasti, who was the teacher of Imam Darqatni, was expelled from the madrasa when he was declared Rafizi and to purify the place it was washed. Tazkirat-ul-Hafaaz, Vol. 3, p. 966, Hyderabad

There are so many other examples in history books.

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Abbasid Caliphate

By studying famous books of the history, it is understood that just as the muhadditts and Sufis had minted false traditions, so also exaggerated stories of cruelty and barbarism were created against the Bani Umayyah and Banu Abbas as well, especially the stories of the atrocities of Bani Umayyah and Bani Abbas on the Alawites or the stories of the poisoning to different persons. Including poisoning of Imam Abu Hanifa in prison. Hundreds of such fake stories have been fabricated by historians or muhaddiths on the pretext of traditions, some stories of atrocities on The Alawites on the principle of drayat درایت are exaggerated, in which there is no truth in the allegations of numerous poisonings.

During the kharooj (rebellion) of Ibn al-Ashat, the leading Alawites had gathered against the government, the story of poisoning Hasan bin Ali (RA) from one of his daughters was made up, because Ashat bin Qais Kindi (RA) was a companion of the Prophet (SAW) and the leader of the Tribe of Kinda in Hadramut, he was married to Umm Farwah bint Abi Qahafa (RA), the sister of Abu Bakr Siddiq (RA). One of his daughters, Habana, was married to the son of Usman Ibn Uffan (RA) and the other daughter was also married in the same family, Ashat bin Qais (RA) was a very brave commander, governor of Azerbaijan , was the commander of a part of Ali 's (RA) army in the battle of Suffain. If this were true, his son Muhammad bin Al-Ash'at, who is said to be the brother of Ja'dah, was the governor of Tabaristan during the reign of Ubaidullah ibn Ziyad, Abdullah bin Zubayr(RA) appointed governor of Mosul in his caliphate. He was commander of the battle of Haroora

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67 AH and he killed Mukhtar Saqfi, and embraced martydom in the same battle, he was accused of helping Muslim bin Aqeel. His son Abdul Rahman bin Muhammad bin Al-Ashat, who was governor from 61 AH to 73 AH, was appointed commander of the great army in 80 AH by Hujjaj bin Yusuf, then he rebelled and the famous Alawite joined his command but defeated in battle of Dair ul Jamajam. These details are written in all the famous books including Tabari, Masudi, Abu al-Fida, Aqad al-Farid, Hujjaj bin Yusuf in the mirror of History, Izhar-e-Haq by Muhammad Ishaq Sandelvi etc.

It is a simple principle of government and politics that rebellion, whether religious or political, is not forgiven, the same principle prevailed in the State of Medina and continued to carry the same in the later Khilafah of Islam. Caliph Usman bin Uffan (RA) the twice son in law of prophet Muhammad (SAW) was brutally murdered in broad day light in Madina but no justice was given to him, who would be more kinsman of holy Prophet (SAW) then him. Later ulema issued fatwas to hide the truth and declared it Ijtihadi mistake of forthcoming Caliph, by those who do not have the status and authority to issue decrees and Fatwas to declare anyone on Haq (truth) or Ijtihadi (solving problems by interpretations) mistake type statements.

In the Abbasid period, the same fate happened to the brutal Abu Muslim Khurasani and he was killed. And according to al-Masudi, Caliph al-Mansur did with his vicious uncle Abdullah bin Ali who not only brutally martyred Marwan bin Muhammad, the caliph of the last Banu Umayyad, but also killed his children. He was the one who called 90 people promising forgiveness for the

Umayyads and then killed them, laid a table on the bodies of Umayyads and ate food, these victims were dying, but Abdullah bin Ali kept laughing loudly. He announced his caliphat but arrested and died in prison. Ref: Ibn Khaldun Kitab al-'Abar, Vol. 1, p. 1120, Ibn Kathir al-Badayah wa'l-Nihaya, vol. 5, part 10, pp. 45, 63

The same was the case with Isa bin Musa, the crown prince of al-Mansur, who disposed of Al-Nafs-e-Zakia and his brother.

Ref: Al-Kamil fi al-Tarikh, vol. 5, p. 151, Tarikh al-Khilafah, p. 261

Abdul Muttalib, the grandfather of the Prophet (peace and blessings of Allaah be upon him), was the honorable leader of the Quraish, he made a covenant with Banu Khaza'a in Dar-ul-Nadwa and hung it in the Ka'bah.

"If my death comes, it is my will to Zubayr ibn 'Abdul-Muttalib to abide by the agreement between me and sons of Amro al-Khaza'i and not to let it be broken."

Ref: Tabari Tarikh al-Ummam wa'l-Muluk, Vol. 1, p. 11

He had ten sons, Harith, Zubayr, Hajal, Zarar, Muqum, Abu Lahab, Abbas, Hamza, Abu Talib and Abdullah. Abdul Muttalib, who vowed to sacrifice one son if he had ten sons. In a draw name of Abdullah arise, as soon as he lay down Abdullah to sacrifice, Abbas (RA) rushed and took Abdullah his brother in the lap, during the scuffle Abbas (RA) faced a knife cut on his face, that mark remain on his face till his death. It is worth mentioning that Abu Talib and Zubayr were also present there at that time, but neither of them tried to save Abdullah even though both of them were his brothers . Later, 'Abd al-Muttalib atoned for 100 camels, which saved the life of Abdullah, the father of the

Prophet (peace and blessings of Allaah be upon him). This is one example of the love Abbas (RA) had for the family of Muhammad (SAW).

Ref: Ibn Ishaq, Sirat Ishaq and Ibn Kathir, al-Badayah wa'l-Nihaya, vol. 2, p. 654, 666.

Abbas (RA) bin Muttalib, the uncle of the Holy Prophet (SAW), was born in Makkah and was two or three years older in age, Abbas (RA) took part in the construction of the Ka'bah with the Messenger of Allah, during the construction, a person wanted to give a stone to the Messenger of Allah, but Abbas (RA) pushed him back and gave him a stone, on which the man was angry. When he expressed this, the Prophet (peace and blessings of Allaah be upon him) said, "In the construction of the House of Allah, the same person will work with us who will be among us."

Ref: Mas'ud Ahmad, Tarikh-e-Islam wal-Muslimeen and Ibn Sa'd, Al-Tabaqat al-Kubra, Vol. 1, p. 146

When Abu Talib's death was near, the enemies of Islam Abu Jahl and Abdullah bin Umayyah were present, the Messenger of Allah reached there with Abbas (RA), in the meantime, Abu Talib was in a state of sukrat (agony of death), so the Messenger of Allah said to him

"O my uncle, say La ilaha il Allah once so that I may bear witness to your faith in Allah."

Abu Jahl, sitting nearby, kept insisting on him to stick to the religion of 'Abd al-Muttalib, while the Messenger of Allah continued to invite him to the religion of truth, but Abu Talib instead of accepting the religion of truth said, '

Ala Millat Abdul Muttalib ' i.e. I die on the religion of 'Abd al-Muttalib. ' على ملة عبدالمطلب '.

Ref: Ibn Khaldun, Kitab al-'Abar, vol. 1, p. 811, and Ibn Hisham, al-Sirat al-Nabawiyya ibn Hisham, vol. 1, p. 416, and Ya'qubi, Tarikh Ya'qubi Nafis Academy, vol. 2, p. 54.

Abbas 's (RA) livelihood was trade, but he also used to do banking work and used to give money to the people on interest on which a lot of investment was made, most of the people of Makkah were indebted to him, this process of banking continued till the conquest of Makkah. And by taking the name of Abbas (RA), prophet waived all kinds of interest on him. The Prophet (peace and blessings of Allaah be upon him) said:

"Behold, all kinds of interest have been waived, but your real wealth is lawful for you, Allah has decreed that there is no interest now, and I waive all the interest of 'Abbas".
Ref: Sunan Ibn Majah, Kitab al-Munasik, Hadith 3084

When the holy prophet's illness increased, Abbas (RA) brought him to Bait Aisha (RA) with support, when he regained consciousness, the Holy Prophet (SAW) ordered that the doors of all houses, except the house of Abu Bakar (RA), which used to open in the mosque, should be closed .' In this context Abbas (RA) asked the holy prophet that some doors were left open and some were closed." The Prophet (peace and blessings of Allaah be upon him) said:

"O Abbas, I did not keep the doors open by my command nor closed by my own will, but whatever happened was by the command of God"

Ref: Ibn Sa'd, al-Tabaqat al-Kabir, vol. 2, p. 228, and Muhammad Qutb-ud-Din, Mazahir al-Haq, Bab Manaqib Abu Bakr, vol. 5, p. 601, 600.

There are three important narrations about the Khilafah, which were inspired by Abbas (RA), when the Holy Prophet (SAW) had signs of severe illness, and Abbas (RA) said to Ali (RA) that we should go and talk about the Khilafah.

Ali (RA) replied as under in all cases:

1. **"By God, I will never do this, because if the Holy Prophet (peace and blessings of Allah be upon him) refuses, people will not give us khilafah and emirate until the Day of Resurrection."**
2. **"O my uncle (Abbas), this government will be yours, there is someone who disputes with you about it."**
3. **"I will never go - if the Holy Prophet (SAW) did say no, then when we would ask for khilafah after the prophet, people will not give it to us because they will know that he denied it."**

Ref: Sahih Al-Bukhaari, Kitab al-Maghazi, Hadith No. 4447, and Ibn Kathir, al-Badayah wa'l-Nihayah, vol. 5, p. 227, and Ibn Sa'd, Tabaqat al-Kabir, vol. 2, p. 246, and Tabari, Tarikh al-Umm wa'l-Mamluk, vol. 2, p. 437.

In the Abbasid Caliphate, there was a hatred against the Banu Umayyads from the beginning, the dispute was that the Alawites are more entitled to the Khilafah, the Bani Umayyads are entitled, the Banu Abbas are entitled or the Quraish and the Arabs have the right over the government. The main disagreement began with the martyrdom of Caliph Uthman bin Affan (RA) and the patronage of the assassin. Before this, First Caliph was from Bani Taym,

then second Caliph was from Bani Idi and the third Caliph was from Bani Umayyah.

After this, the claim of khilafat became Hashemite from Alawi, and then its situation changed, from Alawi to Fatimid and non-Fatimid. Since Mukhtar Thaqafi preached the imamate of Muhammad al-Hanafiyyah, he was not considered being a non-Fatimid. But when his son Hashim handed over the imamate to Banu Abbas, they became the legitimate heir of the empire.

Just 122 years had passed since the death of the Prophet (peace and blessings of Allaah be upon him), that the Ummah setaside Quran and divided into castes and communities denying teachings of the holy prophet. This had gone to a lower level than Brahmanism in Hindu faith, among Hindus, castes have been made by profession, but in Islam this basis has been made found on racism. Now the competition started as to which ruler or ruling family belongs to the proposed original or pure race, in later periods it was placed in the category of upper caste, fake genealogies were made in this rivalary. There is a long list of rulers and families whose ancestry was doubtful and later recorded in the history pages, but they were insisting that they belong to bona fide or pure caste.

The Bani Abbas needed the fall of the Umayyads to gain power, for this they played all their cards, including the cards of Banu Quraysh, Banu Hashim, Bani Abbas, Ahl al-Bayt, and Alawi, etc. Before the battle of Suffain would take place the companions of prophet were either divided in rival camps or declared them neutral. There was a division of Arabs and Ajmis in Muslim Ummah, the Abbasids played the first card to get Alawite support, then

the support of Abu Muslim Khurasani, who was playing the Mawali card, in addition to the support of Mukhtar Thaqafi, the most important anti-Arab card was played - eventually the Bani Umayyad government fell, and Banu Abbas came to power.

Bani Abbas scraped all the traditions of the virtue of Banu Umayyah from all the books, killed the entire family and after that factories were established to fabricate traditions. They had the greatest confidence in the scholars, muhaddiths, historians and exegetes who belonged to Ajam. The Abbasid Caliphate was established in Kufa, but Baghdad was founded in 145 AH and Caliph Abu Ja'far al-Mansur settled in Baghdad on April 20, 763 AD/ 146 AH.

Imam Ibrahim bin Muhammad of the Abbasids wrote a letter to Abu Muslim Khurasani, the ruler of Khorasan, expressing his hatred for the Arabs.

"If you have the power not to leave an Arabic speaker alive in Khurasan, to kill every Arabic speaker, do so."

Ref: Ibn Khaldun, Kitab al-'Abar, vol. 1, p. 1055

Abu Muslim Khurasani, being an Ajmi, already hated the Arabs, but when he got a free hand from his Imam, he left no stone unturned to shed the blood of the Arabs. He killed around hundred thousand Arabs in battle field and over all 600,000 Arabs . Ref: Hasan Ibrahim Hasan , Tarikh-ul-Islam Siasi, Vol. 2, p. 210

Abu Muslim Khurasani sowed the seeds of bigotary and brought the Yemeni and Mizri tribes in front of each other, even in mosques one tribe did not like to pray behind the other, textbook sectarian sects had not yet come into

existence that the seeds of hatred were sown for the sake of political power.

Ref: Ibn Kathir, al-Badayah wa'l-Nihaya, vol. 5, p. 249

The Abbasids and The Alawites tried their best to use religion to seize power, in which quranic verses were misinterpreted, hundreds of hadiths were made, the relations were created with Prophet, today after hundreds of years, these claims were against the basic teachings of Islam, the words of these traditions are proof that they are used for religious monopoly.

Such tactics were brought, when the Alawites could not get recognition among the masses, they tactfully adopted the dogma of worldly and religious Imamate, but its real purpose was to attain the power, in the later periods, the governments established by the Zaidis and Ismailis were nominally Islamic. The twelver sect was formed three hundred years later as they kept waiting for resurrection of their Imam to appear after occulation. The Abbasids used religion to gain political power, and the Safavids also established a monarchy using the name of religion.

The hadiths that Shias manufactured in honor of Ali (RA) and Imam Al-Mahdi overtook the hadiths created by the Abbasids, interestingly, the center and source of all the hadiths recorded in the favor of Abbasids were Iranian Sunni muhaddiths, while the same Iranian so-called Sunni muhaddiths did not do any service to the religion by including the hadiths of Shia, Rafzi and Ghulat narrators. After around 350 years Shia wrote their own narration books.

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Muhammad bin Ali, the first Imam of the Abbasid Caliphate, established a center in Khurasan, his deputies could only meet him, in addition to appointing twelve ' naqeebs ', they traveled on the pretext of Hajj and trade and invited peoples to join their movement against the Umayyad Caliphate. Until then word ' Ahle Bait ' was not invented and used in religious meanings. The Abbasids used to propagate for 'Alley-Abbas' and Alawites use to progate for 'Alley-Ali ', naqeeb also took secret allegiance so that the partisans of each other could not be doubted, they were the same kind of dais as the Ismailis later prescribed in a chapter. They used propaganda techniques by exaggerating the atrocities committed during the Umayyad period, proving with fake hadiths that the ' ahl al-bayt ' government was about to be established. The right of ahl al-Bayt was preached to the listeners and whoever accepted the invitation, they prepare a letter addressed to the Imam for records so that it would later be used for blackmailing.

In Khurasan, this movement continued till 107 AH / 725 AD, when the governor of Khorasan, Asad bin Abdullah, selectively killed these da'is and naqeebs, which suppressed this movement.

Ref: Tarikh Ya'qubi Vol. 2 p. 516

**Muhammad Ali Abbasi died in 124 AH and son Ibrahim Abbasi succeeded him, and he sent Abu Muslim Khurasani as deputy imam in 128 AH and wrote to Khurasani :
'If you have the power not to leave any Arabic speaker alive in Khurasan and kill every Arabic speaker, then do so'. The letter of Ibrahim Abbasi was captured and he was**

sentenced to death, before he died, he named Abu al-Abbas as his successor.

Ref: Ahmad Amin Misri, Fajr-ul-Islam, p. 52

After the death of Ibrahim Abbasi, Abu Salama al-Khalal tried to transfer the caliphate to Alley-Abu Talib in Kufa, but he was killed.

Ref: Al-Mas'udi, Marwaj al-Dhahab, vol. 3, p. 343

Abu al-Abbas pledged allegiance in Kufa in 132 AH and the sermon he delivered was a masterpiece of racism, tribalism, he said, "It is a matter of great praise that you revived the way of ' son of uncle ' ابن عم in your religion. After that he recited verse of Quran to justify his Khilafat, these were same verses used by Shias in favor of Abu Talib, after which he lashed out at the Shias, saying, "The misguided Sabaiya sect's سبائیه scheme that government, khilafah, politics are the right of people other than us, i.e. Al-Abbas , their look has changed while interpreting it." Allah has given us our right and compensated our people. "Banu Harb and Banu Marwan snatched our right of Khilafat but God returned to us. "

Abu al-Abbas urged Abu Muslim Khurasani, who had come to Kufa, "Whoever speaks Arabic in Khurasan does not support your position, then blow his head."

The Abbasid forces captured Damascus and then killed the infants of the Banu Umayyads, left no Umayyad soul alive, dug graves, crucified the bodies, only a few infants or those who had gone to Andalus, among them Abdul Rahman bin Mu'awiya bin Hisham went to Andalus and founded the Khilafat of Banu Umayyad.

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These were the people Abbasid and Alawites who used to mention the atrocities on the incident of ‘ Karbala ‘, but these same people showed more brutality and cruelty than this, claiming that they got the Khilafah according to the Quran and Hadith and climbed the ladder of power by putting religious and divine colors on it.

Ref: Al-Kamil fi al-Tarikh, vol. 5, p. 24, A Short History of Sarcans, Ameer Ali page 102. History of the Arabs, Hitti page 85

His wife, Salma bint Ya'qub, was also from the Umayyads.
Ref: A Short History of Sarcans page 209

Just as Banu Abbas took the government and their hearts had not yet been respected for the Caliphate of Banu Umayyad, when the head of the last Umayyad Caliph Marwan bin Muhammad was presented to Abu al-Abbas al-Safah, he asked the people present there, "Who knows Marwan bin Muhammad?" Jaidah bin Habeera, who was present there, said, "Yes, I know this is the head of Marwan bin Muhammad, who was our Caliph until yesterday “. Safah stared him with anger and left room with embarrassment.

Ref: Marwaj al-Dhahab wa Muawin al-Jauhar, Al-Mas'udi, Vol. 3, pp. 257-259

However, al-Safah had a close relationship with Jaidah ibn Habeera and who belonged to the family of Umm Hani bint Abu Talib.

When the Abbasids got the Caliphate, the Alawites started demanding financial benefits and participation in the Khilafah, Al Sayuti wrote in ‘ Tarikh-ul-Khulfah ‘ that Abul-Hasan Alawi said to Safah, "I have heard only the name of 100,000 dirhams, but I never got a chance to see it, so Al

Safah ordered 100,000 dirhams and put it in front of him and later sent it to his house." Similarly, Ibn Kathir has written in ' al-Badayah wal-Nihayah ' that after the pledge of allegiance, Abdullah bin Hasan Alawi asked for a share in power, then Al Safah was very upset, Yaqoobi wrote in the ' history of Yaqubi' that Safah killed Abu Muslimat al-Khalal and Suleiman bin Kathir because they used to propagate in support of the Alawites.

Tarikh al-Khulafah Urdu p. 258, Al-Badayah wa'l-Nihaya, vol. 5, p. part 19, pp. 58, 59, Ya'qubi, p 564

The Abbasids had gained power by playing with the religious sentiments, but during their caliphate, they could never rule such a large empire that came under their share during the rule of the Umayyad Caliphate. They never had full control over Andulas and Aftica, in some areas regional rulers became independent. On Eastern side some kingdoms took place. A time came when only Baghdad left under their rule. Al-Buyid and Fatimid occupied large areas. The religiosity only benefited from the fact that the Abbasid Caliphate remained the central holy monarchy in the Islamic world.

Ref: A Short History of Sarcans, Ameer Ali 209, 313 and History of the Arabs, Hitti page 318 , 328

From the establishment of the State of Medina until 132 AH, there was an Arab monopoly over the Islamic State, the Umayyad Caliphate was purely Arab and its abolition was actually the death of the Arabs - the spirit of Hard work, jihad, war campaigns and honesty was the specialty of the Arabs, whether it was matters of trade and transactions or adherence to the agreements . Their characters were polished with the teachings of holy

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prophet. In spite of being Arabs, Abbasid government was dominated by non-Arab elements, they also feared that Arabs were able to speak and would not easily fall into the religious trap spread by the Abbasids, so they also appointed their protectors as non-Arabs, recruited Turks in their place. Muwalis accepted their theory of Imamat without any hesitation, they were given more than their share of the booty, but other blessings also came to their share.

Now the Islamic government's connection with the ' Islamic center ' has ended, the centrality of Islam remained until the time of Caliph Uthman (RA), but as soon as it moved to Kufa, it became a stronghold of Shi'a and the dilemma of wars during the reign of Ali (RA), probably due to this fear, the central government first moved to Damascus and then Abu al-Safah first moved to Hammam al-Ain, then Hurra and he later left for Hashemia. Later, fearing Kufa, they took the center to Baghdad, due to Arab hatred, the Arabic language was also spoiled, due to Iranian influence, the religion began to deteriorate, hundreds of sects emerged, due to which Islam was greatly damaged, the old Arab tribal system was deactivated by the implementation of the monarchical system, the political consciousness of the Arabs was eradicated and their influence in the government was smashed. In order to make the khilafat institution an inherited founding, an attempt was made to give religious legitimacy to the Iranian ideology of 'Khuda Dad Haq', the legitimacy of heredity in the Khilafah was created on the basis of relationship with the Prophet .

It had just been 4 years since the founding of the Abbasid Caliphate, and in 136 AH, the Alawites became the

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burdonsome for the Caliph Abu al-Jafar al-Mansur, the mood of the Abbasids began to change due to everyday Kharooj, rebellious attitude, and religionize quarrels. Instead of the Alawites religiosity, the Abbasids began to adopt Sunni comportment. In this connection the correspondence between Nafs Zakia and Caliph Mansoor is a reference and well documented in the history books. It has already been mentioned in the book that in those letters, Caliph Mansur has rejected Shia philosophy and beliefs.

Muhammad Nafs Zakia rebelled against the Abbasid Caliphate in 145 AH, and captured Medina where he was killed in an encounter with the Abbasid forces, one of his brothers named Ibrahim and the other Idris. Ibrahim captured Basra in 145 AH. He then captured the Persian cities of Ahvaz and Al-Wasit, and planned to advance towards the Kufa, but was killed by Abbasid forces in 146 AH.

The third brother Idris, who fled to the west, and founded the Idrisian dynasty in Morocco in 172 AH / 788 AD, a Zaydiyya Shia who ruled until 364 AH / 974 AD.

The books containg history of this period are now extinct such as the books of ‘ Muammar ibn al-Muthana’ and 'Umar ibn al-Shaba ‘, whatever information is now accessible is either taken from ‘ Al Tibri ‘ or the book 'Talibin Wars', written by Abu al-Faraj Isfahani, the Isfahani was a Zaydiyya Shi'a, while Shia’t of Al Tabari is further described in a separate chapter of this book.

Earlier, Imam Abu Hanifa (RA) had also given a fatwa in support of Zaid bin Ali, while Zaid bin Ali had rebelled

against the Caliphate of Bani Umayyah, and was killed in 122 AH, he was the Imam of the Zaydiya sect.

During the reign of Caliph Abul-Jafar al-Mansur Abbasi, earlier Alawites waited for the Abbasids to give the Caliphate to Jafar Sadiq, but when this was not happened, they turned hostile. Imam Abu Hanifa (RA) was imprisoned due to Shia support - in addition, Imam Malik bin Anas (RA) was flogged by the orders of his brother who was the governor of Medina , which Caliph Mansur strongly disliked and severely punished the governor.

Al-Mansur bought houses around Baitullah, Makkah Mukarma in 139 AH and expanded it, as well as built a mosque in Mina, where there was no mosque previously, built an eidgah in Basra, built mosques between Qasr al-Dhahab and Qasr-e-Rasafah.

He eradicate ' Rawandia' sect who worship him. In 150 AH Al Mansoor eliminated ' Austaz Sees' who claimed fake prophethood and he was the maternal grandfather of al-Mamun, a man named Sanbaz who stood up to avenge Abu Muslim Khurasani was also eliminated, the fake muhaddith Abdul Karim bin Abi al-Awja, who had 4,000 fake hadiths, was crucified. The Nafs Zakia and his brother Ibrahim bin Abdullah were killed during his time, the construction of Baghdad city started during his time.

Ref: Al-Kamil fi al-Tarikh, vol. 5, p. 164, Tarikh al-Khulafa, p. 262, al-Fakhri fi Adab Sultaniyyah, Ibn Taqatqi, p. 257, Tabari Vol. 6 pp. 299, 309, 310

The Caliph al-Mansur imprisoned and killed Muhammad bin Abdullah bin Amr bin Uthman bin Affan, the great-grandson of Uthman bin Uffan (RA), because Ruqiya bint

Muhammad bin Abdullah, the daughter of Muhammad bin Abdullah, was the wife of Ibrahim bin Abdullah, the brother of Nafs Zakia, and had helped other people in rebellion. Ref: Al-Badayah wa'l-Nihayah, Vol. 5, Part 10, p. 82

Abu al-Ja'far al-Mansur left 60 million dirhams and 14 million dinars on his death – Ref: Marwaj al-Dhahab wa Muawin al-Jauhar, vol. 3, p. 308

Mahdi ibn Ja'far al-Mansur: 158-169 AH/ 774-785 AD

In 163 AH / 779 AD the fitna of Zindeeqs and ' Maqana Khurasani' was abolished , hundreds of Zindeeq were killed, books were written against Zinadik. زندیق Ref: Tabari and Tarikh-e-Mu'tazila

Mahdi expanded the Kabah and bought and included the surrounding houses, he was the last Caliph who expanded the Haram Sharif, and also expanded the Jama Masjid of Basra. Ref: Al-Akhbar al-Tawwal, Dinwari p. 628 and Ya'qubi vol. 2, p. 628, 629

According to Tibri brought 500 Ansar from Madinah along him for personal security and also gave them properties.

He distributed 300 million dirhams and 100,000 cloth bags among the people of Hejaz, and he distributed 300,000 dinars received from Egypt and 200,000 dinars received from Yemen among the inhabitants of Mecca and Medina . Ref: Ibn Kathir vol. 5 part 10 p. 132

For the Hujaj Ikram he built water tanks along the sarai khanas in Makkah, built roads, magnificent buildings and cisterns in Makkah, and spent 60,000 dirhams and ten million and 40,000 dinars on public welfare services. Ref: Ibn Kathir, Ibn Khaldun, al-Suyuti, Ya'qubi and al-Masudi etc.

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Mahdi loved the Companions (Sahaba Karam RA) very much, it can be seen from the inclusion of 'Alley Abu Bakar Siddique (RA) ' in the Diwan, before the reign of Al Mahdi, the names of 'Alley Abu Bakar (RA) ' were excluded from the Diwan, Caliph Al Mahdi reviewed the Diwan after getting the Khilafah. The lineage was included with prophet' s (SAW) family and Then he sent this decree to all the officials and governors in entire Khiafat Islamia. Ref: Fatuh al-Baldan, Balazari and Ibn Taqtaqi, al-Fakhri fi al-Adab Sultaniyyah, p. 270

In his time, it was a common practice to fabricate and produce false hadiths, Mahdi used to cover it up, under the fear that those so called Mohiddis would not go to the public and defame him as a disbeliever of hadith (Munkir Hadees). A person attributed a shoe to the Prophet (SAW) and presented it to the Caliph Mahdi, the Caliph kissed this shoe and put it on his eyes and the person who brought the shoe awarded 10,000 dirhams, although the Caliph was sure that the Holy Prophet (peace and blessings of Allaah be upon him) would not have seen wearing this shoe, but for political expediency, he pleased the person who brought the shoe and sent him away. Ref: Al-Badayah wa'l-Nihayah, Vol. 5, Part 10, p. 153

Zaheer narrates that once 10 muhadditхs came to Caliph Mahdi, Mahdi said to them, narrate a hadith. So, Ghiyas bin Ibrahim quoted Hazrat Abu Hurairah as saying that the Messenger of Allah (peace and blessings of Allaah be upon him) said, 'Horse racing and archery have superiority and superiority in all hobbies', and at the end of this hadith he also added that flying birds is also a hadith. Mahdi awarded him 10,000 dirhims. After he left, Mahdi said, "He obtained 10,000 dirhams from us by narrating a false

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hadith" but after he left, he slaughtered all his pigeons.
Ref: Tarikh al-Khulafah, p. 275

In fact, mahdi did not rebuke Ghiyas bin Ibrahim on this occasion because he would go out and make it known that the Caliph is one of the disbelievers of the Hadiths.

Caliph Hadi b. Al-Mahdi b. Al-Mansoor: 169 –170 AH / 785-786 AD

Caliph Hadi was very devoted to the Quraish, a person abused the Quraish and blasphemed the Prophet (peace and blessings of Allaah be upon him), the judge and the jurists testified that he was indeed a blasphemous act, then Caliph Hadi said that the Hadith of the Messenger of Allah (SAW) is that whoever insults the Quraish, it is as if he has insulted Allaah. O enemy of God, by insulting the Quraish, your heart did not cool down that you blasphemed the Messenger of Allaah (peace and blessings of Allaah be upon him), then he ordered to blow the neck of that person.

Caliph Hadi bin Mahdi was very devoted to the Companions (Sahaba Karam RA), it was this spirit that he appointed Umar bin Abdul Aziz bin Ubaidullah bin Abdullah bin Umar bin Khattab (RA) as the Governor of Madinah from among Alley Umar (RA).

Caliph Hadi ibn Mahdi would invite the Zandiqs زندیق to repent and then issue an order to kill them for their refusal – according to Ibn Kathir, Hadi also sentenced two women slaves to death for homosexuality.

According to al-Masudi, when the Alawites rebelled in Makkah, he wiped them out, in which Suleiman bin

Abdullah Alawi and Abdullah bin Ishaq bin Ibrahim Alawi were also killed.

Caliph Harun al-Rashid ibn Mahdi ibn al-Mansoor: 170-193 AH/ 786-808 AD

Haroon Rashid had a feeling of generosity and charity in his heart, many incidents of which have been written in history by Ibn Kathir and Al Sayuti, when he went to Hajj in 186 AH, he donated 15 million dinars to the people of Hejaz, dug the Canal Zubeida, so on one occasion he spent 20 million dirhams on the people of Harmeen. For the Eastern and Western Baghdad he spent 10 million and 10 million dirhams on the poors of Kufa and Basra, except for a few years, every year he used to perform Hajj with 100 fuqhas. Whenever he missed the Hajj he use to send 300 persons for Hajj.

According to Sayuti, once imam Abu Yusuf was called and asked about any fiqh issue, pleased with his answer, he gave him a reward of 100,000 dirhams (Tarikh al-Khulfah). Once a blind scholar Abi Muawiyah came and his hands were washed, later the Caliph told him that his hands were washed by him. According to Al Sayuti, Haroon Rashid, along with his two sons Amin and Mamun came to Imam Malik's service and recited Mauta from him, in addition to him other Sultan ‘ Salah-ud-din Ayubi ‘, who went to Alexandria to study Mauta and studied there from Ali bin Tahir bin Aouf. According to Ibn Kathir Caliph Haroon studied Fiqah, Arabic literature and language from Ali bin Hamza. He brought his sons Amin and Mamun to ‘ Imam Abu Yusuf ‘ in Kufa and asked them to get them to meet and listen to the Shayookh, so the princes also learned

hadith from the famous Muhaddith ‘ Ibn Isa and Isa bin Younus ‘.

According to Tarikh-ul-Khilafah, a zandiq confessed in front of Haroon Rashid that he had spread 1,000 such hadiths, out of which the Prophet (peace and blessings of Allaah be upon him) did not say a single word, in these hadiths I made halal haraam and haraam halal, Haroon Rashid ordered his murder and asked Abu Ishaq and Abdullah bin Mubarak to investigate every word of it. On another occasion Sufyan bin Ainya was given 100,000 dirhams for reciting a few poems.

In 181 A.H., he attacked Rome and conquered the fort of Safsaf, the Islamic forces reached Ankara and also conquered Matumura. According to the Tareekh ul Khulfa he had devotion and love for the Companions (Sahaba Karam RA), he says, 'By God, I love the Shaykhin i.e. Abu Bakr (RA) and Umar (RA), whoever hates them, I hate him and punish him', In 183 AD Khizraj rebelled in Armenia, who occupied the city and killed Muslims, also arrested about one hundred thousand Muslims. In 191 AH the Romans attacked the border city of Marash and tortured and killed the common people, on which Haroon issued a decree that all the churches within the boundaries of the empire should be demolished and non-Muslims should separate their appearance and dress from the Muslims (Ibn Kathir) In his court, jurists and scholars such as Imam Abu Yusuf, Ibn Samak and Qazi Abu al-Bakhtari were present.

Caliph Amin Al Rashid bin Haroon Al Rashid: 193-198 AH / 808-813 AD

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Important events of Amin-ur-Rashid's caliphate are rarely found in history except in negative reporting.

It is only assumed that he strongly opposed Zanadqah and Mu'tazila'.

Caliph al-Ma'mun ibn Haroon Al Rashid: 198-218 AH/ 813-833 AD

He was born in 786 AD / 170 AH., and died in 833 AD / 218 AH. He was from the daughter of a slave, Marjail, who belonged to Badghis, the rise of Mu'tazila was one of the important events of the rule of al-Mamun, in addition to the incident of Minha, which is described in the following Chapter of Mu'tazila, his caliphate is significant in Shi'a history.

He was the second Caliph after Usman Ibn Uffan (RA) who was Hafiz of the Qur'an, and did not curse Abu Bakar (RA) , Umar bin Khattab (RA), Talha bin Obaidullah (RA), Zubair bin Awam (RA) and Umm ul Momineen Aisha (RA), he hated shirk and punished polytheistic words (Ibn Kathir).Al Mamun hated Zandiqs and punished them (Al Masudi).

During the reign of King Noufel bin Mikhail, the Romans attacked the city of Tartus, but in response Muslims conquered thirty forts of the Romans and conquered the city of Tawana and built a wall there.

In 815 AD / 200 AH, in the absence of al-Mamum, Muhammad bin Ja'far al-Sadiq did Kharooj in Makkah. And the same year evil of Ibn Taba Taba and Alwites cruelity in Kufa are important events.

In 817 AD/ 201 AH the Al-Mamun appointed Shia Imam Reza as his crown prince, and gave him the title of Al-Rida

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min al-Muhammad, الرضا من آل محمد, minted his name on dirham and dinar. Al-Rida's brother Ibrahim bin Musa Kazim was made governor of Yemen and emir of Hajj. There was a lot of anger in Banu Abbas on this crown princeship and Ibrahim bin Mahdi deposed his maternal uncle from the Khilafah and Isa bin Abi Khalid also campaigned but failed.

According to Ibn Khalqan, the Al Mamun gave al-Rida a million dirhams – Ref: Wafiyat al-Ayyan, vol. 3, p. 218.

In addition, Shiaism increased so much that al-Dhahabi and Ibn Kathir declared him a Shi'a. The Abbasid government turned the color green, announced to give Fidak's income to the local Alawites, issued the order of Shia muta (temporary marriage), expressed displeasure over the virtues of Amir Muawiyah (RA). In 212 AH, Ali (RA) was declared superior to other caliphs. In 218 AH, there was an incident of 'Minha ' in support of Mu'tazila. When al-Rida died in 203 AH., according to Tabari, Yaqubi and Ibn Khalqan, he went barefoot and barehead with the funeral and cried, stayed on his grave for three days, during which he ate bread with salt, according to Shibli Nomani, ordered him to be buried in the mausoleum of Caliph Haroon Rashid.

Al-Fakhri accused Al Mamun of poisoning al-Rida, but this is denied by Tabari, Ibn Khalqan, Masudi, Sayuti, Ibn Khaldun, Ibn Kathir, Ibn Athir and Amir Ali.

According to Shia historian al-Yaqoobi, his son, Shia Imam al-Taqi, was summoned to Baghdad and married his daughter Umm al-Fadl and gave him 100,000 dirhams.
Ref: The Shia Religion – Donaldson Dwight 1933 - page 190 – 197

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According to al-Suyuti, al-Mamun always used to say that Amir Mu'awiya (RA) solved political problems because of Amr bin Al-Aas (RA) and became famous because of Abdul Malik bin Marwan and Hajjaj bin Yusuf, but I rule on the basis of self-confidence.

Apparently these were the beliefs, but in fact, the Mu'tazilis held important positions in the empire and their beliefs were not Shi'a, but the most important issue was the ‘ creation of the Qur'an issue’ خلق قرآن, which the government tried to enforce forcefully.

According to Ibn Kathir, al-Ma'am learned the qabih innovations بدعات from Bashir bin Ghiyath al-Murisi and enforced them forcefully, the second innovation بدعت was to give superiority to Ali (RA) over all the Companions of the holy prophet (SAW). Although in this context Ali (RA) himself said that ‘ whoever give me superiority I will beat with lashes ‘. For this reason, people started hating considering him as a Shia.

Caliph Mamun was a disciple of Mu'tazils such as Abu al-Huzayl al-'Alaaf, Yahya ibn Mubarak and Samama b. Ashras, and expressed the belief in the Khalq Qur'an in 218 AH, punished the scholars for being imprisoned, but most of them turn back on their stand. Imam Ahmad (RA) took firm stand and he was sent for imprisment to Riqa, he was in the way that Al Mamun died, he was brought back and imprisoned in Baghdad. Al-Masudi writes that he announced in 212 AH., "After today, whoever takes the name of Amir Mu'awiya (RA) with good or gives priority over a companion of the Prophet, I am free from protecting him." Indirectly he instigate peoples on the basis of hate.

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Caliph Mutassim bin Haroon Rashid: 218-227 AH /833-841 AD

According to Tarikh-ul-Khulfah, Al Mutassim heard hadiths from his father Haroon Rashid and brother Mamun Rashid, and then narrated hadiths from his oral Ishaq al-Mussuli and Hamdun bin Ismail.

In 223 AH., King Of Rome, Tufil bin Mikhail, attacked and destroyed Maltia and Zabtara, cut off the noses and ears of the people, imprisoned women and children, one of these women gave the message of 'Wa Mutasma wa Mutasmah', ' وا معتصما ه وا معتصماه ' when Caliph Mutassim came to know, he said 'Labaik Labbaik' and stood on the roof of his palace and said, 'Al-Rahail al-Rahil' ' الرحيل الرحيل ' mean quick march. According to Ibn Kathir, he donated 10 million dirhams with his hand for the welfare of the people, according to 'Tarikh al-Khulfah', he announced that he would not allow slaves to come to the city in the future and founded the city of Sarman Rai. At that time the slaves started harassing the citizens a lot.

The people of Zat who were settled on the way to Basra, they were Hindu Jaats and the people were very fed up with their atrocities, they were persecuted, one of the important events of the era of Al Mutassim is to kill Babak Khurrami by fighting him, Babak Khurrami's mother was the daughter of Abu Muslim Khurasani, They expressed extraordinary love and devotion to the Ahl al-Bayt to misguide peoples. In the eras of Al Mamun and Al Mutassim alone, Babak Khurrami killed 500,000 Muslims, in his era, another character was Afshin Haider, who propagated Majusi ideology, he was killed because of his polytheistic ideas.

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According to Al Sayuti, he had caliphates up to Azerbaijan, Tabaristan, Ferghana, Taharstan, Safa and Kabul.

According to al-Dhahabi, if he had not supported the issue of the Khalq Quran, he would have been a great caliph.

Caliph Wasiq Billah bin Al-Mu'tassim: 227-232 AH / 841-846 AD

According to Ibn Kathir and Ya'qubi, he enriched the Alawites and when he died, there was no deprived among them, Caliph Wasiq had great devotion and love for the people of Harmeen, he rained donations on the residents of Makkah and Medina, on one occasion distributed all the money left among the Quraish.

During his reign, the main event was the rebellion of Banu Selim on the outskirts of Medina, which was controlled, the second incident was the restoration of the people after the fire in Baghdad, the third important event was that the Katbin (clerks) had become very powerful in 229 AH and ordered them to punish and confiscate their property to control the looting of government officials.

He continued his campaign against the Zandiqs and atheists, was a strong supporter of Mutazila, did not imprison Imam Ahmad bin Hanbal (RA) but imposed sanctions.

Caliph Al-Mutawakal Ibn Al Mutassim: 233-247 AH/ 847-861 AD

Mutawakal was a follower of the Sunnah of the Prophet. As soon as he assumed the Caliphate, he issued orders for the implementation of the Sunnah of the Prophet (pbuh) across the country, and in 234 AH invited muhadditHs and

historians from all over the country and awarded them valuable donations and requested them to write books on the Life of the Prophet and Hadiths. Al Mutawakal appointed Abu Bakr ibn Shaybah to Jamia Rasafah, his brother Uthman bin Abi Sheba to Jami Mansura, each of whom was attended by 30,000 people in sermons, people praised him very much until people said that there were only three Caliphs, one Abu Bakr Siddiq (RA), the second Umar Farooq (RA) and the third Mutawakal and gave him the title of Mohi-ul-Sunnah. Ref: Al-Masudi Marwaj al-Dhahab o Muawin al-Jauhar and Jarallah, Tarikh-e-Mu'tazila

According to Al Tabari and Ibn Kathir, the people of Baghdad complained and witnessed that Ahmad bin Muhammad bin Asim had abused Shaykhin, Umm Al-Mu'minin Aisha and Hafsa (RA), then Qazi Abu Hasan Ziyadi reported to al-Mutawakal, on which he issued orders that first Muhammad bin Ahmad bin Asim should be punished for abusing in the public, then for insulting the Companions should be flogged 500 lashes, if he dies, he should be thrown into the River Tigris without bathing, his body should not be given to his heirs, and said that this punishment is for those who create atheism in religion and those who leave the Jamaat-ul-Muslimeen. Ref: Tabari vol. 7 p. 274, and Ibn Kathir, vol. 5, part 10, p. 324.

The attitude of Mutawakal was very positive and sympathetic towards Imam Ahmad bin Hanbal (RA) in contrast to his predecessor, calling him Sirman Rai in 237 AH, where daily elders and nobles used to come to his service and convey the message of good wishes from the Caliph. Al Motiz ibn Mutwakal and his Queen mother use to visit him regularly. During the stay at Serman Roy Al Mutawakal kept appointing nobles and judges in

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consultation with Imam Ahmad,. Al-Mutawakal flogged the person who accused Imam Ahmad bin Hanbal (RA) of Zandiqiat.

Ref: Ibn Kathir, Vol. 5, Vol. 10, p. 316, 338, 339 and Jarallah, p. 356, Ya'qubi, vol. 2, p. 786

Mahmud bin Faraj Nishapuri claimed prophethood in the Al-Mutawakal era, he also had a book which he described as divine, he was punished for flogging from which he died
Ref: Tabari vol. 7 p. 357

In 241 AH, thousands of Muslims of the Ahl al-Zat were imprisoned during the reign of Queen Of Rome Tazora , before that, 20,000 were imprisoned, who were forced to become Christians, Caliph Al-Mutawakal sent an army that destroyed the Romans, their great generals were killed. In an other incidence eliminated rebellion of Bajats.

According to al-Masudi, Abul Hasan Ali bin Muhammad Alawi was given 4,000 dinars. In 237 AH., the rebellious Christians called in Homs, all of them were killed, and issued an official decree that all newly built churches in the Islamic state would be demolished. Muslim childrens would not study in Christian schools neither Christian teacher will educate Muslim childrens. The Majusis will only be allowed to walk on the side of the road, all non-Muslims will wear wooden beads around their necks. etc

During this period, the situation worsened and the Alawite sects became so offensive that on July 15, 850 AD (236 AH) , Al-Mutawakal erased all the traces of Karbala, according to Tabari, the visit to the grave of Husayn (RA) was prohibited and it was paved and ploughed the land there, the village of Fidak, which had been given to the Shias by

the Caliph al-Mamun, was taken back. Prohibited Shia's taking oblation in Hijaz.

Al-Mutawakal was the 10th Abbasid Caliph and in his reign, whoever used to curse to the Companions and the wives of the holy prophet was punished with death. (صحابه کرام و امہا ت المومنین- رضوان الله اجمعین)

Between 861- 870 AD. (247 - 257 AH), there was severe unrest in Samara.

1. The assassination of Caliph Al Mutwukal خلیفه المتوکل in 247 AH., the death of Caliph al-Muntasir خلیفه المنتصر and The Caliphate of Caliph al-Mahtadi in 248 AH.,

2. The assassination of Caliph al-Mustain خلیفه المستعین The Caliphate of Caliph al-Muataz خلیفه المعتز in 252 AH.,

3. The murder of Caliph al-Muataz خلیفه المعتز - The Caliphate of Caliph al-Muhtadi المهتدی in 255 A.H.,

4. The murder of Caliph al-Muhtadi خلیفه المهتدی - The caliphate of Al-Muatmid Ibn Al Mutwakal خلیفه المعتمد ابن المتوکل علی الله in 256 AH. The reign lasted until 279 AH.

Samara's unrest ended, but Tabaristan was occupied by Zaidi Shia extremists, the Zanj uprising began, and the Qarmata gained momentum in the south. During the reign of Caliph al-Mutamad, Shi'a Imam Hadi died, whose funeral prayer was offered by his brother Al-Muwafaq Abbasi. From 869 - 883 AD /256 - 270 AH, it was a difficult time for the Abbasid Caliphate, when the Zanj unrest took place in Basra.

Four periods of The Caliphate of Banu Abbas:

1st period: 132 - 232 AH / 749-846 AD

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Important events: The elimination of Abu Muslim Khurasani, the establishment of city of Baghdad, the elimination of Nafs Zakia and Ibrahim Alvi, the Idrisi government was established in Morocco, the death of Imam Abu Hanifa (RA), the foundation of Umayyad Emirate of Andalus, the Ministry of Barmaki, the death of Imam Malik (RA) , the surfacing of The Kharamiyya, the beginning of the Daulat e Aghlabiyya, and Doulat Ziadia in Yemin. the destruction of The Daulat e Samania, the death of Imam Shafi'i (RA) , the Al Mamun declared him Shia. 211 AH.

2nd period: From 232 - 334 AH / 846-945 AD

from the caliphate of Al-Mutawakal until the arrival of Bani Bouviah

Important Events: Al-Mutawakal erased the signs of Karbala, death of Imam Ahmad bin Hanbal (RA), beginning of Daulat Safaria, and Daulat Tolonia Egypt, Zangi Rebellion, Death of Imam Bukhari (RA) , Death of Abu Dawood (RA), Death of Shi'a Imams Naqi 255 AH and Hasan Askari 260 AH, Death of Imam Muslim (RA) 261 AH, Emergence of Qarmata 278 AH, Death of Imam Tirmidhi (AD), Death of Imam Darmi (RA), Prohibition of Nowruz, abolition of Daulat e Aghlabiyya, beginning of Daulat Fatimid 297 AH, death of Al-Nasa'I (RA) , death of Abu Ya'ali (RA) , Qarmati removed the Hajar Aswad from Kaaba, only Baghdad remained in the Abbasid Caliphate in 325 AH.

3rd period: from 334 - 447 AH /945-1055 AD, the reign of Bani Bauyia – Important Events

The return of The Hajjar Aswad and the eradication of Qarmata, Al-Bauyia closed the mosques of Baghdad in 349 AH, and the beginning of Shia Nuha Mourning نوحه in 352

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AH, the beginning of the Day of Ghadir غدير in 352 AH, the death of Ibn Hibban (RA), officially forced Shia mourning 356 AH, forced Eid Ghadir 359 AH, the Sermon of the Fatimids in Harmin 363 AH, Ismaili occupation of Multan 373 AH, death of Dar-e-Qatni (RA) 413 AH., Death of Sultan Mahmud Ghaznavi, the Seljuk occupation of Khorasan 430 AH., the Fatimids banned the name Abu Bakr in 431 AH., Naubat (Kettle drumming) with the Azan in Baghdad in 436 AH., the end of Al-Bani Bauyia.

There were four caliphs during this period: Caliph al-Mutii المطيع 334-363 AH, Caliph al-Ta'i'i الطائع 363-381 AH, Caliph al-Qadir القادر 381-422 AH, and Caliph al-Qaim القائم 422-468 AH.

4th period: From the Seljuks to the offensive of Hulagu, 447 - 656 AH / 1055-1258 AD

Important Events: Sermon of the Abbasids in Harmain 479 AH, Murder of Hasan bin Sabah 517 AH, Conquest of Damascus by Sultan Nur ud Din Zangi 549 AH, Death of Abdul Qadir Jilani (RA) 561AH, Death of Abul Najib Suhrawardy (RA) 563 AH, Government of Sultan Salahuddin Ayubi 564 AH, End of Fatimid Rule 567 AH, Sultan Ghori's conquest of Lahore 582 AH, Ghori comquest of Delhi 595 AH. Martydom of Caliph Al Mustasam by Halagu 656 H . Abbasid Caliphate was established in Egypt in 659 AH.

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Other important events of the Abbasid period:

Sihah Sitta had yet to be compiled that 'Abd al-Razzaq bin Hamam (d. 211 AH), Ibn Abi Shaybah (d. 235 AH) and Naeem bin Hamad (d. 228 AH) had collected hadiths.

Other scholars were also present in these circumstances, Imam Malik (RA) d. 179 AH / 795 AD, Imam Abu Hanifa (RA) d. 150 AH /767 AD, who was eager to support the Alawite group, probably influenced by the atmosphere of Kufa, and used to provide financial assistance to those who rebelled against the Caliphate of Banu Abbas. Imam Shafi d. 204 AD / 819 AD was the first who legitimize Hadith over Quran, Imam Ahmad bin Hanbal (RA) d. 241 AH / 855 AD placed in a large number of Shia and Rafzi hadiths in the Musnad.

A new religious group of Sufis was born in Persia, Khorasan and Iraq, due to the influence of Ismaili teachings and love for Rafida, they had small local orders, it had not yet become a regular religion. Around 300 AH, Junaid Baghdadi, Tastri, Abu Bakr Shibli, Mansur Halaj were born. Sufi chains were formed much later and they were dragged to the self-proclaimed Imam al-Auwsiya or Imam Wilayat امام الاوصیاء ، ا مام ولایت, for this, how many crisp cakes they had to rolled and how many fake hadiths came into existence, it is funny that some thoughts were discovered only in dreams and inspirations/revelations. Traditions were created that Abu Talib fed milk to Ali from his breasts and Umm Momnin Salma fed milk to Hasan Basri - Astaghfar Allah استغفراللہ

During the reign of Abul Jafar Al Mansoor, he presented the view of 'True God ' خدائ حق about the kingdom under the influence of the Iranians, he was convinced that he had

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been entrusted with the rights of the monarchy by God, because he is commanded by God, مامور من اللہ so he is not answerable to any human being, besides for honor and respect in the eyes of the people, his glorious court life is given by the outward necessities of Imamate.

In order to achieve this goal, the Caliph wore a black cloak, wore the blessings روائے مبارک of the Holy Prophet (SAW), and kept the scepter in his hand, and the Mushaf of Usmani (RA) was placed in front of him, a century later, when the government of Banu Abbas declined, they resorted to Imamate to strengthen their apparent power.

Caliph al-Mutawakal is in a way the founder of modern Banu Abbass philosophy of religious Imamate, this was the period when Banu Abbas introduced the concept of 'Nayabat Allah' نیابت اللہ instead of The Niyabat prophet نیابت رسول , used the terms 'Zil Allah' ظل اللہ for the Khilafah, under the pleasant effects of this change, Abbasid government lasted for centuries, got rid of movements like Mutazila, all The Alawite threats were reduced, that by 334 AH all the religious movements remained hidden in the veil of subterfuge (taqiyya, تقیہ), Imam Mastur (Occult Imam) did not appear, but for the next hundred years Al-Bauyd ruled and implemented the Alawite philosophy, in 447 AH Al-Bauyd declined, but the Fatimids from Africa raised their heads. When they were also destroyed, Rafizi scholars like Ibn Al-Qumi and Nasir al-Din Al-Tusi القمی ، طوسی conspired to abolished the Caliphate from Baghdad at the hands of Hulagu.

Muhammad b Abi Zainab Miqlas Zindiq : Abul Khatab al Asadi Faras.

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Abdul Karim Al Aouja Zindiq : killed by Muhammad b Sulaiman b Ali d. 173 AH, Amir Basra in Caliph Mahdi era, who admitted that he fabricated 4000 Ahadees

The seeds were sown in the shape of muhaddiths and sufis brought from the land of Iran, which became monsters and spread their wings on the World of Islam, and these same ideologies later reshaped Islam. True Islam was taken away, the Qur'an was completely turned away, racism, nepotism and caste took a permanent place, as a result of which the Muslim states were later occupied by the Imperialists and non muslims, the Muslim nation was left helpless and enslave for centuries.

Terms of Hadith Knowledge

1.1 Hadīth:

The term hadīth is used to denote a saying, act or tacit approval, validly or invalidly, ascribed to the Prophet (saw). The muhaddithūn (experts in the science of hadīth criticism) also use the term taqrir for tacit approvals. It means that, in the presence of the Prophet (saw), a believer did something, which the Prophet (saw) noticed but did not disapprove or condemn. Thus, the act done by a believer acquired tacit approval from the Prophet (saw).

The muhaddithūn use another term khabar for a hadīth. It is commonly acknowledged that khabar can be true or false. The scholars of the science of hadīth criticism hold that a khabar and, therefore, a hadīth can be a true report or a concoction. It is on the basis of this premise that the Muslim scholars hold that a hadīth offers a zanni (inconclusive/probably true) evidence. It is as though a hadīth may have many possibilities on the plane of reliability.

1. Sahih, 2. Hasan, 3. Weak , 4. Mouzou, 5. Maqlub

1. A sahīh hadīth صحيح :

is transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a hadīth should not clash with a more reliable report and must not suffer from any other hidden defect.

(Mahmud Tahhān, Taysīr Mustalih al Hadīth, (Lahore: Islamic Publishing House, n.d.), 33.

2. A hasan hadith حسن :

is transmitted through an unbroken chain of narrators all of whom are of sound character but weak memory. This hadith should not clash with a more reliable report and must not suffer from any other hidden defect. (Ibid., 45)

3. A daīf ضعيف :
hadith is that which cannot gain the status of hasan because it lacks one or more elements of a hasan hadīth. (For example, if the narrator is not of sound memory and sound character, or if there is a hidden fault in the narrative or if the chain of narrators is broken). (Ibid., 62)

4. A mawdu موضوع :
hadith is one that is fabricated and wrongly ascribed to the Holy Prophet (saw). (Ibid., 88)

5. It is that hadith, in two different narrations of which the names of narrators have been changed.

Meaning of Hadith:

In the term Hadith, every word, action or speech that is attributed to the Prophet Muhammad (peace and blessings of Allaah be upon him) is called a hadith. Speech refers to what was done in front of the Messenger of Allah, but the Messenger of Allah neither ordered nor forbade it, but he silenced.

The meaning of khabar خبر :

is completely opposite to hadith, in this sense, hadith is considered to be a word from the Messenger of Allaah (peace and blessings of Allaah be upon him), and khabar

refers to a word which is not specifically related to the Messenger of Allah, but is attributed to another person.

1.2 Types of Khabar: The muhaddithūn divide the hadith/khabar in two kinds,

a. khabar-i mutawatir b.khabar-i wahid.

1.2.a Khabar-i Mutawatir: The author of al-Kifayah fī ‘ilm al-Riwāyah, Khatīb Baghdādī, has defined the Mutawatir report as follows:

“ A mutawatir hadīth is reported by such a large number of narrators that cannot be perceived to have jointly forged and narrated a tradition about an issue without a compelling force. Although the term khabar-i mutawatir is in vogue; what it denotes does not exist. Sometimes a hadith is believed to be khabar-i mash-hur. But a little research reveals that it has been transmitted by a single narrator in each of first three layers in the isnad. Such narratives are reported by a large number of reporters in the third or fourth layer. Similarly, in my opinion, all such narratives which are usually termed as khabar-i mutawatir should be thoroughly investigated. If a thorough and exhaustive survey proves them to be mutawatir, they should be taken as such; but if they fail the test, they must not be fictitiously termed as mutawatir any more. I must also emphasize the point that, in my opinion, the Sunnah is mutawatir. However, it is mutawatir in that it has been perpetually adhered to by each generation of Muslims. This tawatur is not oral.

1.2.b Khabar-i Wahid :

Khabar-i wahid signifies a historical narrative that falls short of yielding certain knowledge. Even if more than one

person reports the narrative, that does not make it certain and conclusive truth except when the number of narrators reporting it grows to the level that the possibility of their consensus on forging a lie is perfectly removed. Most of the hadīth literature consists of individual isolated narratives.

1.3 Categories of Ahadith :

According to Authenticity :

' Khatib Baghdadi ' divides the individual narratives in the following categories, according to their epistemic value:

i. **ahadith which are clearly genuine and acceptable.**
ii. **ahadith which are clear fabrications.**
iii. **ahadith whose status is not clear.**

1.3.1 Genuine and Acceptable Ahadith :

According to ' Khatib Baghdadi ', the narratives of the following qualities belong to the ' first ' category:

a. **The narratives that contain reports testified by the "human intellect" (mimma tadullu al-'uqul 'ala mujabihi) and that which are aligned with common sense.**
b. **The narratives that are a corollary of the Qur'anic text and the Sunnah.**
c. **The narratives that have been received as acceptable by the ummah as a whole. This should be appreciated that "the acceptance of the ummah" means only the acceptance by the part of the ummah that has remained pure from the contaminations of religious innovations and blind following.**

Thawban (ra) narrates that the Prophet (saw) said: A group from among my ummah will always hold fast to the truth. They shall not be harmed despite being abandoned by some people. They will remain in this state (of steadfastness) till God's decree arrives. (Muslim, No: 1920)

1.3.2 Fabricated and Unacceptable :

Ahadith According to ' Khatib ', the second category of the narratives ascribed to the Prophet (saw) consists of ahadith of the following characteristics:

a. **The narratives that offend reason.**
b. **The narratives that contradict the Qur'an and the Sunnah.**
c. **The narratives that discuss issues of prime importance in the religion which require absolute certainty. In such issues the Almighty cuts all possibilities of excuse for the recipients. They are left with no reasonable grounds to reject the teachings reported to them on the ground of historical authenticity. However, the individual narratives fail to provide required certitude of the reported knowledge and are not accepted.**
d. **The individual narratives regarding issues which, by their very nature, demand that they should have been reported by a large number of people are also not acceptable.**

According to the Hanafī jurists, in the issues of 'umum-i balwa, the individual narratives carry no weight. In such issues they prefer ' qiyas and ijtihad ' over this type of individual narratives.

1.3.3 Indeterminable Ahadith Narratives that give contradicting directives on a single issue and make it

difficult for us to determine the final command in that regard form the third category. While deciding on the applicability of the directives contained in this type of ahādīth, only such narratives should be accepted as valid which correspond to and accord with the wording of the collated narratives, textual evidence from the Qur'an and the Sunnah.

1.4 The Sunnah :

Literally the word sunnah means clear, well trodden, busy and plain surfaced road. The Qur'ān has used this word to connote the way God has always dealt with the nations. It says:

- **i. This is the way God has dealt with the people who passed before you. God's decision is always predestined. (Q 33:38)**
- **ii. Do they look for anything other than God's way of dealing with the people of old? But you will never find any change in the way of God; nor will you find that God's way will turn off. (Q 35:43)**

The word sunnah in the discussion of the sources of religion, denotes the practice of the Prophet (saw) that he taught and practically instituted as a teacher of the shariʻah and the best exemplar. This practice is to be adhered to in fulfilling the divine injunctions, carrying out religious rites and moulding life in accord with the will of God. To institutute these practices was, the Qur'an states, a part of the Prophet's responsibility as a Messenger of God:

- **a. Verily God has shown grace to the believers by sending to them a messenger of their own who**

recites to them His verses, and purifies them, and teaches them the law and the wisdom; although before his advent they were in manifest error. (Q 3:164)

b. **You have indeed in the life of the Messenger of God the best example; for those who expect meeting God and the Last Day and remember Him much. (Q 33:21)**

The Prophet (saw) set the best example for us in every aspect of life. He not only taught us all religious injunctions and etiquette –that we need to learn and adopt – but also showed us the practice of how to follow and carry out them.

The Sunnah is not based on Ahadith:

The Sunnah is not based on ahadith which can either be true or false. The Sunnah, on the contrary, is based on the perpetual practice of the ummah. All the Muslim generations, from the Prophet (saw) to us, have followed it without a break. Historicity of the Qur'an is established by its generality-to generality transmission as the word of mouth. The Book has been first transferred from the Prophet (saw) to the generation of his Companions (ra) who passed it on to the next generation with consensus. This process of continuous transmission of the Qur'an has continued in each generation of the Muslim ummah till it has reached us. The Sunnah too has been transmitted through generality-to-generality by practical adherence of the entire generation in each successive layer.

We have, for example, not adopted Prayer and hajj because we have learnt from some individual narrators (ahad) that the Prophet (saw) practiced and taught these worship rituals. We have, on the contrary, followed these

practices because the Prophet (saw) performed and instituted them in the generation of the Companions (ra). The successors to the Companions (ra) learnt these from the Companions (ra) and the coming generation learnt from the successors, so on and so forth, till these reached us.

The corroboratory evidence for these practices, found in the major hadīth works, is an additional support for them. If a hadith narrative concerning a practice, current among Muslims, accords with the practice of the ummah, that is acceptable. If, however, it contradicts any established practice then the mutawatir practice of the ummah shall prevail. If we fail to reconcile between the Sunnah and a particular hadith, in any way, we have to abandon the individual narrative for the agreed upon concurrent practice.

We prefer the Sunnah over ahadith because the isolated hadīth reports are only probably true. The Sunnah, on the contrary, is absolutely true and certain source of religious knowledge.

This fact about the historicity of the Hadith was clear on the Maliki (Imām Mālik and his followers) scholars. They preferred the practice of the people of Madīnah (‘amal ahl al-Madīnah) over individual ahadith. They believed that the practice of the community of the people of Madīnah is absolutely certain. They usually introduce such a practice as follows: al-sunnatu ‘indana hakadha (the established practice with us is this). The followers of Imam Abu Hanifah do not attach much importance to the individual narratives on this very basis either.

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The perpetual practical adherence of the ummah in this context is based on the practice of the Prophet (saw), the Rightly Guided Caliphs (khulafa al-rashidun), and the Companions (ra) as a community. The Prophet (saw) said:

It is upon you to follow my practice and that of the Rightly Guided Caliphs. (Ibn Mājah, No: 42)

The Companions (ra) of the Prophet (saw) were the first recipient of the religion and the first who practiced the religious teachings. They received the religion from the Prophet (saw) and communicated it to the world. That is why their practice is accepted and acknowledged as based on the Prophet (saw). Herds of people that join together to innovate practices and observe them as religious rites, in the present times, are innovators. The Prophet (saw) condemned falsehood, fabrication and bid'ah (innovation) introduced into the religion as waywardness leading to Hell.

Genesis of the Extremist Positions on Authoritativeness of the Hadith

During the early history of Islam, narrating ahadith was an extremely popular activity. This popularity remained ever increasing. This made many insincere people narrate ahadith without investigating the authenticity of the reports. This gave rise to a huge number of weak ahadith. Consequently some believers felt disinclined to a ready acceptance of ahadith. They publically expressed their views regarding the traditions.

Some of these people openly declared that ahadith had to be preferred over the Qur'an. Makhul, in one of his famous

saying, tells us: "The Qur'an is more in need of the Sunnah (ahwaj 'ilā al-sunnah) than the Sunnah of the Qur'an." This means that, according to Makhul, the Sunnah does not depend on the Qur'ān more than the Qur'an depends on it. This view gives obvious preference to the Sunnah over the Qur'ān. It is obviously the worst form of exaggeration. This view continued to grow till the point when statements like the following were issued: It has been reported that Yahya b. Kathir said: "The Sunnah rules over the Qur'ān (qadiyah 'ala al-kitāb) and the Qur'an does not rule over the Sunnah (qādiyan 'ala al-sunnah). In other words, God forbid, the Prophet (saw) rules over Allah and not the vice versa. One exaggeration no doubt leads to another severer exaggeration; errors always spawn errors.

In fact when ahādīth became a dear commodity in the market, people started presenting worthless statements as Prophetic sayings. A group of scholars reacted to this situation and expressed their disapproval of this practice. They found some zealot followers of their view who, in turn, did not stop before reaching at even worse exaggerations. This phenomenon left us in the state where the Qur'an and the Sunnah became two opposing and mutually contradicting sources. One wonders what is the use of the Sunnah in the absence of the Qur'an? What would be its foundations? We know that the Sunnah is grounded in the Qur'an. The edifice of the Sunnah cannot be erected in the absence of the Qur'ān, its foundation. The truth of the matter is that both the Sunnah and the Qur'an are interrelated. The Sunnah is to the Qur'an as the building is to the foundation or as body is to soul. Another kind of interrelation between the two is that of brevity (the Qur'an) and detail (the Sunnah). Both spring from the same

source, are interdependent and equally indispensable for the believers.

Ahadith and the Sunnah cannot abrogate the Qur'an

Fadl b. Ziyad reports:

I heard Ahmad b. Hanbal respond to a question about the hadith which says that the Sunnah overrules the Qur'an in the following words: "I dare not say so. However, the Sunnah explicates the Book, defines and explains it.

(This can at best refer to the statement ascribed to Yạhyā b. Kathīr. There is no such hadīth which may be directly traced back to the Prophet (saw)

The Sunnah, though not weak in those aspects, too cannot abrogate the Qur'an. The Messenger of God was never allowed even to introduce the slightest change in the Qur'anic text. We learn from the history of the Prophetic struggle that the Quraysh refused to accept and believe in the Qur'an until the Prophet (saw) altered it for them. The Prophet (saw) was commanded by God to respond to this demand in the following words:

Tell them it is not my right to change it on my own accord.

(Q 10:15)

The Qur'an is the word of God. None other than the author can change and alter it. There are no doubt, instances of abrogation in the Book. However, all the changes made in the directives of the Book were introduced by the Author Himself. Both the abrogating and the abrogated verses are part of the Qur'an. The Messenger was obliged by God to perfectly communicate to the people what was given to him, without altering it. He was obligated to explain to the

believers whatever part required an explanation. He could not make the slightest change possible in it. He had no right to change it in spite of all of mankind. If the Messenger is not given the right to alter the word of God, how can we validly give a hadith ascribed to him or a sunnah attributed to him the right to abrogate the Book.

Collating the Narratives on a Single Topic

Examples of such isolated inordinations are abundant in the statements of the Sufis. They present their statements as ahadith and ascribe them to the Prophet (saw) even though these statements neither correspond to the fundamental teachings of the Qur'an nor accord with the general prophetic teachings. Such baseless traditions, though limited in number, have found their way into the major hadith works. It is extremely necessary to analyse and separate them from the true prophetic knowledge.

Types of Hadiths Pertaining to Narrator's Origin:

i. Hadith ii. Qudsi, iii. Marfua, iv. Muquf, v. Muqtau.

Types Trusted Number In Terms of number of Narrators in the isnad: Successive and Singular

Types of according to Sunud :

Al Aziz (Rare sound) and Al Ghareb (Scarce strange)

Difference between Asar اثر and hadith :

The meaning of this word is completely opposite to hadith, in which the effect is the word or action that has

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been compared to the Companions, Tabieen, Taba Tabieen.

In Terms of Authenticity and Weakness: Maqbool (Acceptable) and Mardood (Rejected).

Types of acceptable Hadiths: i. Saheeh, ii. Saheeh Lizatih, iii. Saheeh Laghira, iv. Hasan, v. Hasan Lizata, vii. Hasan Laghira.

Types of Rejected Hadith (Mardood) :

Daeef ضعیف

i. Fall in the chain of Isnad, ii. Slander in narrator

Types of Hadith Mardood by Fall in the chain of Isnad :

i. **Visible Fall ii. Mualaq iii. Mursal iv. Madhil v. Munqata Disconnected vi. Hidden Fall**

Mudalis, Tadlees , Taswiyah, Mursil Hidden (خفی)

Types of Hadith slander in narrator :

i. **Slander in Justice ii. Slander in Confiscation**

Slander in Justice : Kazib, Mozzu, Ittiham bil Kizb, Matruk, Bidat, Juhala , Mubhim, Majhul , Fisq, Munkir

Slander in Confiscation : Ghulat , Fahash ul Ghaflat, Kasrat ul Ghaflat : - Munkir. Muallalul , Mukhalfat of Saqat, Muddarij, Matlub, Muztarib, Mashaf Mahrif, Mazid Muttasil Asnad.

Types of Hadith Malil : Madarj, Muqalub, Fi Mu'tastal al-Sanad, Maztarab, Mushaf, Shaaz.

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Reasons for the narrator: anti-taqaat, jahalat bal ravi, bidah, su e hifaz.

Types of Books of Hadith :

Sahih, Arbaeen, Sunan, Jami, Mustakharaj, Ajab, Mustadrak, Mujam, Musanif.

Miscellaneous terms of hadith:

trust اعتبار, shahid شاہد , mutaba متابع , mutasil متصل, mutfiq Alih متفق علیه , musnad مسند clear واضح, continuous baalid, continuous bala waliyah, continuous oath مسلسل بالحلف.

Types of mustalah hadith

knowledge of i. Tradition علم روایت ii. Darayat علم درایت

Knowledge of Tradition علم روایت: Discussion on the sequence of narrations and the discipline of hadith that How and with what words is the tradition, the narrator narrated hadith from his shaykh

Knowledge of Hadith علم درایت : The special area of hadith in which the text and subject matter of hadith are discussed.

Asma al-Rijal اسماء الرجال : Rijal Hadith i.e. the conditions of narrators i.e. birth, death, description of teachers and pupils, travel for the knowledge, decisions of experts about Saqah or non-Saqah. ثقه و غیر ثقه

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Literally, taqah ثقه means trustworthy person and weak means fragile person. In the literal sense, taqah is a person who has a good character and is capable of preserving hadiths. Daeef is a common term, which means a person who has an accusation about his character or talent to preserve hadiths .

Zaeef or Mozou Ahadees :

According to Haafiz ibn Hajar, the reason for a hadith to be weak or unpopular is either due to the difference in its credentials, or the fading of the narrator - Nuzhat al-Nazar, p. 218.

As far as the narrator's slander is concerned, it is related to the judgement and memorization of the narrator, the biggest slander is the narrator's hypocrisy and judgment, there are also narrations that fabricate hadiths on the Prophet (saw) for different purposes, and used to refer to the words and actions that he he did not said or perform. Two methods were adopted. To ask questions to the narrators about the credentials of narration and to investigate the situation of the reporter.

Unfortunately, the muhadditⁱhs collected such disintegrating hadiths and put them in their books, how can it be justified to find the place of such narrators in the Sunni authentic books of Sahihin, Sihaah Sita , Sunan and other books despite the objections. Furthermore the controversial hadiths were extracted and compiled by several scholars and muhadditⁱhs separately, under the guise of Jirrah o Tadeel (Scan and diagnosis). No doubt this act was based on academic research but unfortunately sectarian groups used them for their vested interests. Fake

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and weak hadiths spread in the market in millions, the market conditions were such that there were suppliers and buyers of all kinds. We will discuss later that why the diagnosis and prognosis by scholars of Jirrah o Tadeel could not achieve the required results.

The creation of fake hadiths was the biggest weapon to justify sanctity of disputed political theories such as khilafah, imamate, and mahdiat etc.

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Theory of ‘ Revelation ‘ and ‘ non revelation ' Narrations :

وحی متلو ، غیر متلو - وحی جلی ، وحی خفی

According to the Jewish belief, there are two types of revelation, one is ‘Shab Kutab ‘ which are written and the other type is 'Shabalfa', which are not written and transmitted traditionally.

There is so much hatred among Sunni scholars over many hadiths, that they attack each others personally, and exclude each other from Islam, and those who consider hadith as revelation, they reject those who criticize fake and fabricated hadiths, there is a long list of Ulema which are being blamed.

Inspite of the fact that all other sects benefit as much scholarly work that has been carried out by Ahle Hadis. Who carried out important academic works to translate and reprint famous hadiths and history books, they also have great scholars in their fold who produce excellent research work and bring them to the public, moreover anybody can download rare books from their websites free of charge. Public trusts their big publishing houses exists in various cities of sub continent. Unfortunately they are slave to the old customs and rites. Among Ahl-e-Hadith and other Sunni scholars when differ and wrote books on the subject of the Mozu and Zaeef Hadith, or other works that did not suit to their position are put in the list of disbelievers (Munkir Hadees) includes Maulana Maududi, Sir Syed Ahmed Khan, Maulana Shibli Nomani, Amin Ahsan Islahi, Hamiduddin Farahi, Ghulam Ahmed Pervaiz and Javed Ghamdi like leading scholars. Many Ahle Hadith scholars are also their target .

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Not only this but Sunni sects also persecute research work on the history and hadiths carried out by Habib ur Rahman Kandhalvi, Faiz Alam Siddiqui, Mahmood Ahmad Abbasi, Rashid Shaz etc., many books based on research have been banned by Government of Pakistan including Sufi master Abdul Qadir Jilani's book ' Ghunia tul Talbin '.

Those Hanafi schools like Deobandi and Brelvi who have been born out of the womb of Sufism remain silent on the fake hadiths of Khatam-ul-Wilayat and Ahl al-Bayt etc. and also agree on the sharing of the Shia supremacy on Paradise and feel ashamed to mention the names of the prophet's wives, uncles, sons and daughters, as well as the sons-in-law and other grandsons of the Prophet (SAW) in friday sermons.

In a very few Sunni mosques, the names of The holy Prophet's sons Ibrahim and Qasim (RA), the daughters Zainab(RA), Ruqayyah (RA) and Umm Kulthum (RA) are mentioned in the Friday sermon, along with Ayesha(ra) and Hafsa (RA) in their wives, uncles like Abbas and Hamza (RA) or Ashra Mubashara (RA) رضوان اللہ اجمعین

Even if a scholar criticizes a fabricated hadith, labels him as Pervaizi, Chakrialvi, Ahl e Quran, Munkir Hadith, Nasbi etc. Although Maulana Maududi's thoughts were largely moderate and most of the scholars considered him to be Ghair Muqalid or Salafi, but he kept complete silence without commenting on verse 73 of Surah Hud in Tahafim ul Quran, in which the Ahl al-Bayt is mentioned, there are some other examples in Tafhim ul Quran where such practice is visible. It was unfortunate that Maulana Maududi used his main reference as Al Tabri while

compiling book ‘ Khilafat o Malookiat ‘ that provided a weapon in the hands of enemies who criticize companions.

Imam Bukhari (RA) did not take any narration from Shi'a Imam Ja'far Sadiq (RA) and other Shia Imams, which is also criticized by Sunni scholars, on the other hand, the same Sunni scholars describe Imam Abu Hanifa (RA) as a disciple of Shia Imam Jafar Sadiq, while Imam Abu Hanifa was senior and older than him, as well as Imam Malik (RA). In some Sunni books, the four fiqh imams have been written as his disciples, while Imam Shafi'i and Imam Ahmad bin Hanbal were born after his death . رحمت الله علیه

Set asiding Sufi’s who pose their personal thoughts as direct divine revelation, although Imam Malik (RA) endorsed ten narrations of Shia Imam Jafar Sadiq (RA)

Biographical Evaluation: Ilm ul Rajal

After 400 A.H., when some dust sat down, the scholars realized that a lot of water had flown under the bridges and the hadiths of Sunni scholars had been hijacked by the Rafidis for political purposes, to control the damage they started to compile books on Zaeef and Mouzo hadith.

The books on al-Thaqaat ثقات ، ثقه (authentic) :

‘ Tarikh al-Thaqaat’ - al-Ajli 261 AH

‘ Kitab al-Thaqaat - Ibn Hibban al-Basti’ 354 AH

‘ Tarikh Asma Thaqaat - Ibn Shaheen’ 385 AH

‘ Al-Rawat al-Thaqaat - al-Dhahabi 748 AH’.

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The following books are on 'Mouzoat' . موضوعات

Al Mouzoat - Ibn Amr al-Naqash al-Isfahani d. 414 AH

Tazkara al Mouzoat by Ibn Qaisrani d. 507 AH

Al-Abatil wa Manakir by Ibrahim al-Jurqani d. 543 AH

Al Mouzoat by Abu al-Faraj ibn Jawzi d. 597 AH

Al Aqida Sahihia fe al Mouzoat Sahihia by

Abu Hafs 'Umar ibn Badr al-Musali d. 623 AH

Al Mouzouat by Ibn al-Hasan al-Saghani d. 650 AH

The books to describe Zouf and Wuzaa : ضعف ، وضاع

Al-Bukhaari: d. 256 AH - Kitab al-Zoufa al-Kabir and Al-Saghir

Al-Nasaai: d. 303 AH - Kitab al-Zoufa wal-Matrokin

Al-Aqeeli: d. 322 AH - Kitab al-Zoufa al-Kabir

Ibn Hibban Abu Hatim: d. 354 AH - Kitab al-Majroohin min al-Muhaddithin wal-Zoufa wal-Matrokin.

Abdullah bin Idi al-Jurjani: d. 365 AH -Al-Kamil fi Zoufa al-Rijal

Ibrahim ibn Ya'qub al-Jawzjani: d. 259 AH – Ahwal ul Rijal

Al-Darqatni: d. 385 AH – Al Zoufa wal Mutrikoon

Ibn al-Jawzi: d. 598 AH - Al-Zoufa wal-Mutrikon

Al-Zahabi: d. 748 AH - Al-Mughni fi al Zoufa

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Yahya ibn Saeed ibn Qatan: d. 198 AH - Kitab al-Zoufa

Yahya bin Moin: d. 233 AH - Kitab al-Zoufa

Al-Madini: d. 234 AH - Al-Zoufa fi Rijal Hadith

Al-Barqi: d. 249 AH - Kitab al-Zoufa

Abu Zar'ah: d. 264 AH - Al Zoufa wal Mutrikoon

Abu Hatim : d. 277 AH - Al Zoufa

Al-Barza'i: d. 292 AH - Al Zoufa wal Kazboon o Mutrikoon

Al-Saji : d. 307 AH - Kitab al-Zoufa wal-Mansubun al- Bida'ah min al-Muhaddithin

Ibn al-Jarud: d. 307 AH - Kitab al-Zoufa

Al-Doulabi: d. 310 AH - Al Zoufa

Ibn Khuzima: d. 311 AH - Al Zoufa

Al-Jurjani: d. 323 AH - Al Zoufa

Ibn al-Sakan: d. 353 AH - Al Zoufa wal Matrikoon

Ibn Idi: d. 365 AH – Al Kamil fi al- Al Zoufa al-Rijal

Abu Ahmad al-Hakim: d. 378 AH – Tasmia Al Zoufa al Mohadiseen

Ibn Shahin: d. 385 - Tarikh al-Asma wal Zoufa wa al-Kizabin

Al-Hakim: d. 405 AH - Al Majroohin

Abu Naim al-Isfahani: d. 430 AH - Al Zoufa

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Books of Jirrah o Tadeel : كتب جرح و تعديل

Ibn Abi Hatim Razi: d.327 AH – Al Jarrah wal-Tadil

Abi Yaali al-Khalil al-Qazvini: d. 446 AH - Al-Irshad fi Marifat Ahl al-Hadith

Abu al-Maati al-Nuri : Al-Jami fi Jirah wa Tadil

Abi Nasr al-Kalabaazi: d. 398 AH Rijal al-Bukhari

Abi al-Waleed al-Baji: d. 474 AH - Al Tadeel wal Tajreeh al Bukhari

Ibn Munjvia Isfahani: d. 428 AH - Rijal Muslim

Books of Genealogy (Rijal):

Rijal Sahihain, Rijal al-Mouta, Rijal Sunan Abi Dawud, Shayukh al-Tirmidhi, Rijal Sunan al-Nasai, Kitab e Sitta. etc

History Books :

Ulama ahl e Misr, Akhbar Isfahan, Tarikh e Jurjan, Tarikh Baghdad, Ulama e Samarkand, Akhbar Qazvin, Tarikh Arbil, Tarikh Damascus. etc

Sawalat (Questions) Books :

Ibn al-Junaid 260 AH, Ibn Abi Shaybah 297 AH, Masail of Salih ibn Imam Ahmad, Sawalat of Abu Dawood, Musail of Abu Bakr al-Murozi, Sawalat al-Ajari, and in others Ibn Bakeer, al-Barqani. Etc.

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Key terms of Scholars of al-Jirah and Ta'dil: آئمه جرح و تعدیل

Iram Beh ارم بہه: Leave him.

Bain-Yadi Justice بین یدی عدل: It also means leaving the narrator.

Les Bashai لیس بشئ : Nothing the narrator is worthy of interpretation.

Lis beh Baas لیس به بآس : Truthful Narrator ثقه

Sakto Aana سکتو اعنه : Obsolete متروک

Feeh Nazar فیه نظر : مہتم Mahatam means the infamous false narrator

Mankar ul Hadith منکر الحدیث : The weak narrator should oppose the truthful narrator, the weak narrator should oppose without the narration.

Salih al-Hadith صالح الحدیث: The narration is not truthful, but the narrator is truthful.

Yaktab Hadith wa Yahtaj Beh یکتب حدیثه و لا یحتج به : The hadith of such and such narrator should be written but not protested.

Majhul مجہول : Unknown, little known, slothful

Turk Shayba ترک شعبه : They did not take the narration of this narrator

Dhahib al-Hadith ذاهب الحدیث : Narrator whose narration is not able to write and narrate

Saqit ساقط : Narrator who has not been adapted by anyone and is weak.

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Les Bil qawi ليس بالقوى : The narrator's narration is capable of writing, but less than the hadith.

Les Bal qawi Fi Al-Hadith ليس بالقوى فى الحديث : The narrator is not strong in hadith

Wahi al-Hadith واهى الحديث : Narrator who has not been adapted by anyone and is weak.

The question is, how can a narrator may be judged whether to accept his narration or leave it, all this burden has been shifted on the afterward muhadditths that:

i. **First employ knowledge of the geneology (al-Rijal)**
ii. **Later perform the duty of cross-examination (Jirrah o Tadeel),**

Here on one side there is a mountain and on the other a ditch

It is impossible for an ordinary Muslim to judge a narrator, there is so much confusion among cross examining academics, and Imams are not compatible with each other. In case the narrator is a liar كذاب, the hadith is fabricated, or a lie has been told on the basis of Shia philosophy (Rafidit) , there is no advantage of all painstakings because this narratior is already present in the Sihaah e Sitta (i) or the books of Sunan (ii), unfortunately that narrator can no longer be omitted from the source books. (i) said to be accurate books of six top Mohaddith. (ii) kind of narration collection by leading Mohaddith

Let us draw a map of the entire scenario :

i. **Narrator wrote narration between 2nd - 4th century AH**
ii. **Later scholars of geneology (Rijal) examined it**

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iii. **Cross examining scholars (of jirah and tadeel) gave their pessimistic conclusion on it**
iv. **Whether the hadith be considered null and void**
v. **No it is not possible because once it is published it can not be withdrawn being non-revelation.**
vi. **Whatever early muhaddiths compiled that cannot be contravened.**
vii. **Results for idle labor on cross examining the narrators for which years of hard work had been carried out and the resources were used has nothing except a reference.**

Let us have a look on the following paradigm

Suppose a ‘ narrator ‘ who is being tested on the basis of cross-examination, his narrations are already included in the books of Sihaah and Musnadin. One scholar suggests ‘ weak in hadith ‘, another scholar advocates was a ‘ liar and a hadith fabricator ‘, or the third scholar confirms he was ‘ rafidi Shia ‘, and used to ‘ fabricate hadiths ‘, or the fourth scholar says that he used to ‘ curse (abuse)’ on the Companions or wives or daughters of the holy prophet. Now since the hadith of this ‘ narrator’ is already included in the above sacred books. And if you may deny narrator on the basis of above results, then you are a sinner and liable to face the decree of the ‘ disbeliever of hadees ‘, Munkir Hadees. منکر حدیث.

The preachers sitting on the pulpit have the liberty to propagate the hadith of their own choice and reject what is against their belief and creed in sermons. They choose the wordings of the hadith of their preference which are in support of their faith, and discard the other imams in the disliked hadith, in this sense all the Sunni preachers are

protectors of hadiths but prejudiced due to sectarianism and strongly disbeliever of hadiths (منکر حدیث Munkir e Hadees) on preconceived notion.

Future religious sects were formed on the basis of political narrations being compiled by Iranian muhaddiths. Various factions chose narrations of their pick and choose, consequently a dark history of bloodshed followed. In the presence of such nuisense Sunni books were happily referred by Shias.

This is the reason, hadiths cannot be considered revelations وحی. How can a narrator who is so bad-mouthed who curse the Companions and taunt the Ummah al-Muminin could ever be a truthful narrator ثقه , and when the same being fabricate a fake hadith and describe virtues of Alawites علوی مناقب, then it obviously means that he was not a muhaddith but a worker of some political party, which had its own agenda and financial interests.

The Imams and contemporary scholars are respected, but if questioned, they get angry, and there is no unity in the ranks of the scholars as well.

The Iranian Sufis have fabricated their own traditions, and the Ibn Arabi, who is adorned with Greek philosophy, has created a new creed by mixing Ismaili philosophy.

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The Hadith Manufacturing Industry

Industries are classified with factories and Mills . The materials manufactured in factory is measured in length while material manufactured by weight is called Mill. Hadith would be a factory or mill but its output is counted in numbers, it was designed in the style of the production, we have a few names to count, otherwise millions of people were associated with this commerce and industry.

Scholars have spent years on the espionage mission that what was the personal character, ancestry, political attitude, or beliefs of those who narrated from the Prophet (peace and blessings of Allah be upon him) - that is, with a careful estimation, according to this, if only the rejected hadiths of ‘Sahaah Sita’ (Six authentic books) are counted, then more than 600,000 numbers are made. There would be chain of 6 narrators in each Hadith, it comes to 3.6 million persons. In this way hundreds of other books of hadith were compiled, and almost every book has many unique narrators.

The scholars started investigating the area under discussion of narrators and traditions four hundred years after the death of the holy Prophet (SAW). The method required patience and hard work for which they deserve high praise. They travelled to remote areas and investigated about the narrator who used to live there a hundred years ago, was now dead and collected investigative questions and answers about his personal character, lineage, faith, travels, education, mental health and religo- political role from those who would not see him in life time.

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That was very difficult and commendable task, yet there was no scientific method to judge the character of the narrator, but only the series of inquiries and investigations was possible, the mindset of each investigators was also not known, it is astonishing that in spite of difficult circumstances, lack of scientific methodology, and prevailing sectarian environment they discovered many Liar (kizab) , Rafidi and Shi'a, Tabarai (curse senders) تبرائ and biased narrators --and despite knowing the fact that such narrations of the same narrators are recorded in the books as ' hadiths ' is beyond comprehension. There are also many narrations that are cause of rift between the scholars living in different times and regions who emotionally have been grasping each other's throats. This is still the case today.

The next chapter includes a list of some Shi'a narrators who had political affiliations with the Alawites and their intentions were well known and their beliefs were also identified, this was in line with the circumstances of the occasion when religious politics was at its peak and the fake hadith industry was working hard to elevate personalities to the status of divinity الوہیت, investment was being made in this occupation. There was also the blessing of governments and their officials and future sects were yet to emerge, the Abbasid Caliphate was established in the center, but on the Eastern side of the Islamic state it was ruled by the Rafidi al-Bauyad and on the Western side were the Rafidi Ismaili Fatimid rule.

First of all, the Mouta of Imam Malik (RA) d. 179 AH was removed from the list of sacred books and was not included in the Six books (Sihaah-e-Sitta), and the reasons for the popularity of the Hanafi sect included the Sultans

who use to rule after 450 years after the establishment of Islam i.e. the Seljuks, Ghaznavids, Zangis, Ayubids, Mongols, Mughals, etc., who adopted the title of Sultans and created an atmosphere for the promotion of Hanafi fiqh. Shafi'i fiqh flourished in the Far East and on the coasts of Indian ocean, Maliki fiqh prospered in Africa, whereas Hanbali fiqh in Syria, Palestine and other Arab countries.

Fiqh e Jafariyya did not exist much later until after the Safavid rule in 1508 AD / 914 AH. Ismail Safavi captured Baghdad and demolished the shrines and mosques of Imam Abu Hanifa (RA) and Abdul Qadir Gilani (RA), declared Rafidism (Shiaism) as the official religion, at the same time Safvid killed millions of Sunni citizens and scholars in Iran, Azerbaijan, Dagestan and forcibly converted to Shia. Untill the Turkish Ottoman King Suleiman expelled them from the Iraq. The Safavid rulers again invaded Iraq in 1624 AD / 1033 AH. and massacred the ordinary Muslims, the Safavid rulers established a regular ‘ Curse Force’ (Tabrai force تبرائ فوج), which publicly shout against Umm Al-Mu'minin Aisha (RA), Caliphs Abu Bakr (RA), Umar (RA) and Uthman (RA) , so called Sayyids were given vast lands, the industry of Imamzadas was flourished , and Mutta متعه was facilitated.

The Safavids commissioned Mulla Baqir Al-Majlisi to become a Shi'a jurist, but the attempt to make Afghanistan a Shi'a not only failed but also led to the collapse of the Safavid Empire, when the Afghan ‘ Ghalzai tribe ‘ captured Herat in 1715 AD / 1127 AH – And between 1736 – 1747 AD Nadir Shah tried to include the ‘ fifth Fiqah e Jafariya ‘ with the four existing Sunni fiqh religions in Iran, which were blocked by his own Sunni forces. However, Nadir Shah carried out many reforms and seized large properties

of Shia Mullahs and Imamzadas, on which many of them fled to Iraq, his efforts for recognization of ‘ Fiqh Jafariyya ‘ ultimately failed when the Turkish Ottoman rulers and scholars refused to acknowledge that. With the murder of Nadir Shah in 1747 AD /1160 AH, sectarian and bloodthirsty Shia mullahs regained their foothold in Iran.

Sahih Bukhari and Imam Bukhari (RA)

Sahih Al-Bukhaari has certain narration for the reason of that many sects use to deny and are labeled as disbelievers of hadiths منکرین حدیث, and surprisingly those who use to label others as disbelievers of hadith منکر حدیث try to provr those narrations incorrect, as an example only a few Hadiths are presented blow, otherwise there are many hadiths on which the Ahl e Hadith, who declare the hadiths to be ‘ non revelation ‘ وحی غیر متلو, but their scholars throw mud at each other in opposing different narrations. There is a long list of people who have been excluded from Ahl e Hadith sect. Similarly, other Sunni sects spend time on proving Rafidi hadiths correct and spend money on printing books in defence is a useless hobby, due to which people have stopped believing in Hadiths, but the situation is such that those who label others as disbelievers prove themselves to be lovers of Rafdi philosophy of hate against companions.

Who is the disbelieving hadith? In support of and against the following few hadiths, they continue to label each other, there are twenty such hadiths which have been written in Sahiin and Sahaah Sata. صحیین ، صحاح ستہ

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1. **The first example is the hadiths of Caliph Muawiya (RA) and Caliph Yazid bin Mu'awiya (RA). This narration includes hadiths about Hazrat Umm Haram (RA) and the first army of the Ummah and the conquest of the city of Qaiser, naval battles and the hadiths about Yazid's grandmother, Hind wife of Abu Sufyan (RA).**

Ref: Sahih Bukhari Bab ul Dua Bab ul Dua, Sahih Muslim Kitab al-Amara. Sahih Al-Bukhaari Kitab-ul-Salaat al-Nawafal. Sahih Al-Bukhaari Kitab-ul-Iman wa'l-Nazur Bab Kaif Kant Yameen Rasulullah un-Aisha (RA)

2. **Historical facts that the grave of Umm Haram (RA) is still exists in Cyprus, First naval battle and conquest of Cyprus was carriedout in August and September 648 AD / 28 AH, and other hard fact is the burial of Abu Ayub Ansari by the hands of Amir Yazid bin Muawia (RA) at Istanbul on 18th January 671 AD / 51 AH. This was the same battle started on 29th November 670 AD / 50 AH during Caliphat of Amir Muawia (RA) when some other Companions participated in Jihad and Husain (RA) have been offering prayers behind Amir Yazid.**

It is so shameful for the scholars of high caliber like Maulana Zubair Alizai and Maulana Kifayat ullah Sunabli, both Ahle Hadis are attacking on personality of each other on such narrations.

Ref: Sahih Bukhari Kitab ul Jihad Bab ul Dua, and Bab Fazal Min Yusa, Bab Ghazva Al Mirat fe Al Bahar, Bab Rakoob al Bajeer, Bab Ma qeel fe qatal al Rome , Sahih Muslim Kitab al Amara Bab Fazal Al Ghaz o fe al Bahar.

3. **The second example is the hadith of Abu Talib, for not embracing the Islam and the punishment in Hell.**

Sahih Al-Bukhaari, Kitab Ahadith al-Anbiya, Bab Qissa Abu Talib - Sahih Muslim Kitab-ul-Iman, Bab Ahun Ahl al-Nar, Azab un Ibn 'Abbas (RA) .

4. **It is said that Ali (RA) did not participate in the incident of ' Ifak ' افک but advised the Holy Prophet (SAW) that there is no difficulty on him and there are many women. He was a character in this case but his name was removed and replaced with " one person".**

However in Sura Nur 11-30, Quran says:

" Verily , those who brought forth the slander (against Aisha (RA) thr wife of the prophet SAW) are a group among you, consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein , his will be a great torment. "Al Noor 24: 11

" Why then, did not the believers , men and women, when you heard it (the slander) , think good of their own people and say: " This (charge) is an obvious lie ? " Al Noor 24: 12

There are certain further Ayat from 13 to 30 in Sura Noor.

Ref : Al Bukhari Hadith No. 4750 (The story of the slander against Aishah (RA), the wife of prophet SAW), Sahih Bukhari Kitab ul Mughazi Bab Hadees ul Ifak un Ayesha o Umm Roman (RA) , Kitab ul Tafseer o Kitab al Shahadat o Kitab Al Aitsam Bil kitab wal Sunna , Sahih Muslim Kitab ul Tauba. Tareekh Islam Wal Muslimeen page 308 – 316

This incidence happened on 8th November 625 AD / 4 AH.

5. **Sayyidina Fatima(RA) asked for a maid for household chores.**

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Ref: Sahih Bukhari Abwab ul Fazail un Ali and Sahih Muslim Kitab ul Zikr.

6. **In the narration of raising the daughter of Hamza (RA), in the case of Ali (RA), Hazrat Jafar Tayyar (RA) and Zaid bin Haritha (RA). The Prophet (SAW) said to Jafar (RA) that you are similar to me in birth and creation. Said to Zaid you are my brother and friend. And said to Ali you are from me and I am from you**
   (Prophet SAW said same words about Asharis Sahih Bukhari Kitab ul Shirka, and in Sahih Muslim Bab min Fazail Jalibib also same words abour Jalibib (RA), and In Masnad Ahmad same words to Dirah bint Abi Lahab (RA)
   However daughter of Hamza (RA) was handed over to Jaffar (RA) instead of Ali (RA).

Ref: Sahih Bukhari Kitab ul Mughazi Bab Umra tul Qaza

7. **Ali's (RA) proposal of marriage to daughter of Abu Jahl. Refusal of Prophet and announced that Ali (RA) would divorce my daughter Fatima (RA).**

Ref: Sahih Bukhari Abwab ul Fazail Bab Zikr Ashar Nabi SAW , Kitab Nikah Bab Zub al Rajal un Ibnita , Sahih Muslim Bab Fazail Fatima (RA)

8. **Ali (RA) having sexual intercourse with a slave girls from Khums in the incident of Khum Ghadir , on which his complaint reached the Holy Prophet (SAW), this incident has been described in detail in Ali al-Salaabi's book 'Fikr al-Khawarij wa Shia fi Mizan Ahl e Sunnat wal Jamaat ‘.**

   There are dozens of such incidents documented in the Sahih Bukhari that cause a rift among different sects.

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Shia and Sunni differences

Various Shia sects and their off shoots differ in beliefs, besides rituals their pillar of belief on ' Imamat' is quiet dissimilar, however general Shia and Sunni difference are as under

a. **Shahadat :**

Basic difference starts from Shahadat, the Islamic profession of faith, لَا إِلٰهَ إِلَّا الله مُحَمَّدٌ رَسُولُ الله, Shia's have changed it in later centuries, the innovation of ' Ali-un-Waliullah' has misrepresented the basic structure of belief in Islam.

b. **Quran :**

Shia did not consider current Quran as complete and their top Hadeeth books have many narration that deny that Quran is complete in current form. They represent several out of Quran verses and phrasing, also manipulate meanings of the verses.

c. **Salat :**

Entire Muslims population pray five times daily, but Twelver Shia have the option of combining Dhuhr with Asr and Maghrib with Isha', The Sunnis tend to combine only under certain circumstances, like on Yum ul Arfa during Hajj and while travelling can pray Salat Qasar (reduced rakats).

d. Imamate :

Shia believe that just as a prophet is appointed by God alone, only God has the prerogative to appoint the successor to his prophet.

Shia Imams rule over the Muslim community, but also are able to keep and interpret the divine law and its esoteric meaning. The words and deeds of Imams are a guide and model for the community to follow; as a result, they must be free from error and sin, and must be chosen by divine decree (*nass*) نص through Muhammad.

e. Imam ul Ausiyah: Executor of the will – امام الاوصياء

Shia regard Ali ibn Abi Ṭalib as the successor of Prophet not only ruling over the entire Muslim community in justice, but also in interpreting the Islamic faith, practices, and its esoteric meaning.

However all major Sufi sects in many ways follow same Shia belief. Sufi chain starts from Imam ul Ausia and they also have basic belief of ' Ali-un-Waliullah'. In Sunnis the sects born out of Sufism not only in Hanafi but Shafii have firm faith on Shia beliefs.

f. Infaliable :

This belief prevails only in Twelvers and Ismailis, while Zaidya sect did not believe this. However how Sunni adopted this pure Shia belief is expressed in later chapters.

معصوم من الخطاء ,مامور من الله ، عصمت الانبياء ، عصمت امام ،

It is obligatory to follow the Imam like the Prophets, according to them, the status of the Imam is equal to the prophets of God but higher than other prophets, only they have the right to rule in the whole world. According to their belief other then their Imams all governments of the wotld are plunderer, usurper and devil , The condition of salvation is to consider the imams as infallible and rulers in this world and the hereafter. Infallibility is considered a rational, necessary precondition for spiritual and religious guidance.

g. Occultation & Resurrection : Major Occulation, Minor Occulation رجعت ، غیبت ، غیبت صغری، غیبت کبری

The Occultation and Resurrection is an eschatological belief held in Shias concerning a messianic figure, the hidden and last Imam known as "the Mahdi", that one day shall return on Earth and fill the world with justice, for which word ‘ zahoor ‘ is used mean appear.

Some Ismailis sects have a different concept , while Zaydis did not have belief on this theory.

Sunni have created their own theories and their future Mahdi and Masih has not yet arrived on Earth.

h. Narrations and Hadith books :

Shia’s have their own books and Muhadiseen. While Sunni Iranian Muhaditts have sufficient Shia narrators who pleaded shia theories.

Some of the major Shia Muhadditts have included dozens of narrations that shows super natural powers of their Imams. While in Sufis narrations same kind of super natural powers have been shown but Sunni

consider Sufi narrations in the lower most category and did not consider proper Hadith books.

i. Cursing and Malediction : تولی و تبری

Shia practice in the cursing and malediction of the Companions, the wives, the sons and daughters of the Prophet (SAW): may Allah pleased with all of them.

This is the basic radical difference that Shia practice, whenever Shi'a came to power, they tried to lessen the status of the Companions, wives (Umhat al-Muminin) and the three daughters of the Prophet (SAW). Generally do not accept any hadiths narrated from the Companions (Sahaba Karam). Practically Shias used to perform such nuisance in the period of Al-Bauyid rule, Fatimid rule, Safavid, Golcanda and Awadh era rules. The hate meetings, gatherings or curse processions were held during those periods. Atrocities were committed against the people. Since the Safavid rule Muslims have not been allowed to build their own mosque in Tehran. In Iran murderer of Caliph Umar bin Khattab (RA) is celebrated, while death of Amir Muawia (RA) is celebrated under Rajab kay Kunday.

j. Subterfuge (Taqiyya) : تقیہ وکتمان

It is an important part of Shia faith to hide their real belief and lie about it. We have discussed it in detail.

In order to make the sanctity of taqiyya religious, the Shi'a justified the incident of slavery during the reign of Ammar bin Yasir (RA). However, Ali 's (RA) refusal of conditions at the time of khilafah, the peace treaty of Hasan (RA) and the martyrdom of Husayn (RA) negates such practice. However , many incidents are attributed to Jafar Sadiq (RA), according to the tradition, Hamza Shumali asked Zayn ul Abidin three questions on the condition that he should answer them without taqiyyah, one of which was about Falaan and Falaan i.e. Abu Bakr and Umar, in response to which the Imam said, "God's curse be upon them they died as infidel. A tradition of the same kind is also narrated from Musa Kazim with reference to Hasan bin Abdullah in which he expressed the similar views.

Now, for the reason for the belief on taqiyya and hidden Imam Mahdi, a narration is presented from al-Baqir (RA), "In the beginning, God had fixed the time of 70 AH for the appearance of Mahdi, but when Husayn was martyred in 61 AH, God was so angry with the people of the earth, that he increased the time of appearance of Mahdi to 140 AH, but the trouble was that the Shia kept this secret." We could not hide it, so God has made us unaware of the time of appearance ". It is narrated from al-Baqir that he forbade Jabir al-Jawfi by giving him two books, that they should not be revealed in the Umayyad era.

In the days when Kulini was busy in the compiling of al-Kafi, it was the time of the occultation of disappeared Imam (Al-Ghayb), the idea was becoming common that this era of occultation would soon end, and then a new era would begin with the appearance of the Imam, the concept of Mahdi was already present in different forms with different sects, now the occultation of the twelfth Imam was inspired. It was widely believed that the coming Mahdi would also have the status of the last and final "Qaim ul Zaman" قائم الزمان , the same period when the first Imam of the Ismaili Da'wah in Africa presented himself as Mahdi, and the second Imam declared himself to be al-Qaim. In the meanwhile the Abbasid Khilafat also disappeared from the scene, so such explanations emerged that the period of occultation was extended due to the disclosure of the secrets of the Shias.

The Kisanias, Ismailis, and Qaramatis initially resorted to secret preaching for secret political discourse, now it is not known whether all of them would practice Shia taqiyya, although Hajar b. Idi, Amr b. Hamiq al-Khuzai, Maitham al-Tamar, and Rashid al-Hajjari were among those Who did not consider it appropriate to hide their political views.

k. Shi'a and Sunni sects came into existence from the demonstration that hadiths based on differences of beliefs are correct or weak, Sunni hadiths and traditions reach the Companions and Tabiin صحابه و تابعين, and the teachings that they received from the Messenger of Allah. While the Shi'a sect has its own series of narrations based on hatred of the Companions, the Shi'as happily decorate these

traditions in showcases that strengthen their religious beliefs, even if they are narrated from the Companions or the Ummahat al-Muminin, due to which there is a difference in the basic teachings and beliefs of Islam.

l. **Shia's word tawheed and azaan کلمه توحید ، آذان became different, the method of ablution, prayer, zakat and hajj وضو، صوم ، صلواة، زكاة ، حج also became different in terms of fiqh, and other fiqh issues were also created differently from sunnis. Khums خمس is of economic importance and only the Shia imam can receive it, but due to the occultation of the imam, the scholars themselves invented ways to receive it. It was also made part of faith.**

m. **The desire to build a new spiritual center or qibla was also part of the psyche of the Shia sect.**

i. The Qaramati uprooted black stone (hujr aswad). During the time of Fatemin, the supposed head of Husayn (RA), that was buried in Asqalan (now in Israel), was brought to Egypt in 364 AH and buried.

ii. In the reign of Al-Hakim in 411 AH, an attempt was made to bury the body of the Holy Prophet from Medina to Egypt.

iii. Al-Bauyid's effort was to make Iraq a spiritual center, for which the graves of Ali (RA) and Husayn (RA) were invented and built.The graves of Ali (RA) was discovered in the desolation of Najaf, eight miles from Kufa. Even in 730 A.H., according to Ibn Battuta, doubts were being expressed about the grave there. Zainab bint Ali's fake grave was built in Damascus.

iv. The Shia historian Masudi (d. 346 AH) has also mentioned in his book ‘ Marwaj al-Dhahab ‘ that Ali

(RA) was buried in Madinah.
v. Umm Kulthum bint Ali (RA) said that the dead body disappeared, peoples dig the place but body could not be found.
vi. According to a narration by Ibn Kathir, Hasan and Husayn (RA) had moved the body to the grave of Fatima (RA), and it is also reported that the camel on which the body was kept was lost somewhere.
vii. According to Khatib Baghdadi 392- 463 AH : Someone asked Shia Imam Baqar, Where Ali was buried he replied ' In the night time at Kufa but I don't know his grave, Khatib wrore that according to Ibn Saad ' Ali was buried near Jamia Masjid, Qasr ul Amara, Kufa. Khatib says that Abdul Malik narrated that I was sitting with Hafiz Abdul Nayem, some riders passed, I asked where they are going, someone answered ' For visiting grave of Ali' Hafiz Abu Nayeem addressed me and said ' these visitors are liars , his son Hasan shifted his body to Madina '. Shareek's narration in Hadith Baghvi says ' By God Hasan shifted him Madina. From Khatib, Hafiz Abu Nayeem narrated that Abu Jafar al Hazarmi that ' he denied presence of any grave of Ali at that place and said that is a fake grave and Shia's did not know that in this grave actually ' Mughera bin Shayba' is buried '. Khateeb also wrote about grave of Husain b Ali that ' Ahmad b Saeed Al Hamal narrates that I asked Abu Nayeem about the grave of Husain but he denied existence of any such grave '.
viii. Other sites for Ali's burial are claimed to be Baghdad, Damascus, Medina, Ray while a minority of Shias believe it be somewhere in the city of Kufa. A grave of Ali (RA) in Afghanistan based on narration

that Shia Imam Baqar requested Abu Muslim Khorasani to shift the body to Khorasan in later was built 1100 AD, destroyed in 1220 AD, after that 1910 AD.

n. **The story of Shahr Banu was spread to hook up Shia with the Iranian monarch of Kisra, what benefit the Shias got from it is not known, because this story was produced by Al Zamhashree in the 5th century Hijra, according to which this marriage took place in 17 AH and Husayn (RA) must have been twelve years old at that time. Later Ibn Khalkan mentioned it in Zain ul Abidin's section. Yazdgar was crowned in 13 AH at the age of 16, Zainul Abedin's mother's name was Salafa, who was made Salama to give Islamic color, she was a barbarous slave and was brought from Sudan.**

   Manazir Ahsan Gillani, in his book ' Musalmanon ki firqa bandion ka fasana ' مسلمانوں کی فرقہ بندیوں کا افسانہ , has written in detail about Nargis Begum, how years later the birth of Imam Mahdi was fabricated, and her own family did not accept it, and al-Askari's brother Jafar bin Ali stood up against the claim of this slave woman and the case continued for seven years in the courts and finally the verdict was given in favor of Jafar. Pages 23 to 25.

o. **Shias have changed the basic elements of Islam, the Kalma and Azaan, in addition to believing in mutaah متعه. Dozens of Quranic verses are interpreted by their own interpretations – under subterfuge they say that the Quran is complete, but their traditions deny the completeness of the Quran on the other hand.**

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p. **Where there is purpose to attain one's object, Shias and Sunnis refer to each other's narrators as Saqah ثقه and refer to their hadiths, there are many Rafidi Shia narrators in the books of Sunni hadiths, who are named Liars (Kazaab) , but the narrations are still reported.**

Ali Muhammad al-Salaabi has written the details of these Shi'a beliefs in his book ' Fikr al-Khawarij wal-Shi'a fi Mizan Ahl e Sunnat wal Jamaat ', which is considered invalid in Sunni thought . In spite of the fact that Sunni sects have same belief in basic elements but still they differ on Furu فروع under religo-political differences. Even all the four Sunni Fiqa's and Ahle Hadis have their own method to offer prayers.

The beliefs of the sufis are completely different and apparently they pretend to be Hanafi, Maliki, Hanbli or Shafi'i in order to remain in the eyes of the public and financial gains. Abdul Qadir Jilani is known as Hanbali.

Important periods of Shi'a history

The 1st period of Shia history: 36 - 334 AH / 656-945 AD

From the beginning of the state of Kufa in 36 AH when on 30th June 656 AD, Ali (RA) took charge of Khilafat at Kufa, to the influx of Al-Bauyid in 334 AH, this period spans the first 300 years. There was no regular Shia separate religion, neither separate mosques were built, nor fiqh existed. The Caliph's of the time was obeyed as Auli al-Amr اولی الامر, and even if there was any matter, it was hidden in the veil of subterfuge (Taqiya and Katman). The Imams mostly lived in Medina, but the majority of Shia supporters were in Kufa. The communication was in between but most of the time the Shia Imams did not agree with their extremist views. Al-Baqir and Al-Jafar were not running any movement sitting separately, Al Baqir refused to support his brother Zaid's rebellion, who became a separate sect in the history, in addition to Hasani and Husayni concepts in the Alawites, Fatimid and non-Fatimid ideas did not find a place, they use to receive all kinds of privileges from the Center of Khilafah, and there was also a quarrel among themselves on this issue. The Alawites carried out above fifty Kharooj (rebellion), but AlBaqir and Al Jafar Sadiq (RA) did not support anyone militarily, but due to serious differences among jafar Sadiq's sons, Ismailis were born, and Nafs Zakia was not supported.

Relations between Sunni and Shi'a imams with the rulers were cordial, except in a few instances when once harsh on Imam Malik, but the central Khilafah apologized. A separate claim of Khilafat was made from the descendants of Ibn Hanafiya bin Ali, as a result of which the Abbasids got the legitimacy of the Caliphate, and started to call Ibn

Hanafiya by mother 's name, it was a slur. While apart from dozens of children of Ali (RA) the names of the remaining non-Fatimid children except a few are not found in history. All the prevalent things which are attributed to Baqir or Jafar Sadiq (RA) were written much later.

Some Shi'a historians seem to deny many things, the discovery of the grave of Ali (RA) is much later event, they mention the burial of Zainab bint Ali in Medina and refuse to be buried in Damascus. According to some western scholars Sunnis were behind constructions of many graves for financial purposes to attract Shia visitors. Even today, their custodians are Sunnis, which is why the grave of every Shia elder is in more than one country. In Samarra, where many Shia imams are buried, its custodians are said to be Sunnis. Caliph Mamun made Shia Imam Reza the Crown Prince and buried him in Sunni graveyard with Caliph Haroon Rashid. A large number of Sunni sects not only believe in Sufi innovations, but also commit grave veneration, Ibrahim bin Udham's grave is in many countries. So it can be assumed that the Shias of the earlier period were not graveists, nor did they believe in Sufism. Even today their learnt scholars do not appear to be involved in chains or swords, chest thumping, carrying coffins and images. Iranians in exile were shown clapping instead of chest thumping, while Ismailis and Zaydis did not perform violent Shia rituals, most violent version of Shia rituals exists in Indian sub continent, eventhough Iranian objected on their way of aggressive attitude etc.

In the first period, there was a class that considered itself to be neutral from the Alawite and Usmani conflict, the same group included Hasan Basri - about Hasan Basri, al-Baqir had accused him of being a mutine in a tradition

محرف الکلام , and Wasil bin Ata disagreed with Hasan Basri on a similar matter, but both continued to teach in the same school. The sufis invented the innovation of learning the inner sciences باطنی علوم of Hasan Basri from Ali (RA) much later periods in order to maintain their existence. Hasan Basri was born in 21 AH and lived in Umm al-Qura, Ali (RA) came to Kufa in 35 AH, at that time he was 14 years old, and he went to Basra, after that there was a period of chaos and wars till 40 AH. From Basra, he went to Iran to work.

The narrations of Al-Baqir and Jafar Al-Sadiq are found in Mouta Imam Malik, Tarikh al-Tabari and Tafsir Al-Tabari, Musnad Ahmad and Al-Risala Shafi'i, Musnad Ahmad has a hadith like Ghadir Khum.

Theory of designated Imam, commissioned by God and lineage philosophy were introduced much later آئمہ مامورین، سلسلہ نص، امامت منصوص من امر اللہ . Jafar Sadiq died in 148 AH, Nafs Zakkia was killed in 143 AH, he was a Hasani and his correspondence with Caliph Haroon Rashid Abbasi exists in historical books - other matters which are the basis of Shia faith, such as the appointment of twelve Imams by God, the occultation of Imam Al-Ghayb, the concept of short and long occultation. Al-Bayt being confined to the Fatimid family, the prevailing rituals of the day of 10th Muharram, visits to graves (ziyarat). Considering the visits to the graves of prophets as part of the religion, these are the most sensitive topics of Shia religion. But in order to fulfill all this theory, they had to wait for 70 years after the death of al-Askari in 260 AH and after the short occultation (Sughra), their hope fulfilled and in 334 AH the reign of Shia al-Bauyid established, who were

one of the founders of the shaping and starting Shia religion.

In the history of Islam, the word imam was first adopted by Ibrahim Muhammad Abbasi, who was the brother of Al Safah and Al Mansur. However, the Shia Hisham bin al-Hakam (d.179 AH) proposed the theory of the imam's existence from the lineage order, and the infallible of sins (Masoom un al Khatta). Probably Abbasids followed this theory to transfer Imamat by lineage. If that would be the case of lineage, so Instead of gathering around 'Abd Abdullah b. al-Zubayr (RA) , peoples would gather around Husain Ibn Ali (RA), and at the time of his departure from Madinah, only the 72 persond would not with him. Where there were dozens of Al-Alawite house hold exists, according to carefully analyzing the history there were 16 sons and 18 daughters of Ali (RA), few among regular wives but remaining from slave women. The names of many of those was omitted from the history books. For nine and a half years 64 AH to 73 AH, Ibn al-Zubayr ruled a large part, having large army and installed Governers to the provinces. Compared to Zainul Abedin b. Husain (RA), who came to Medina after the martyrdom of Husayn (RA) in 61 AH, but no one bothered to ask or consider him for imamate, khilafat or any kind of local position. If Imamat would have commissioned by God, why a lot of peoples left Al Baqir and joined Zaid bin Ali's Kharooj (rebellion) in his presence that means until that time there was no Imamat theory exist.

In the same context if Imamat commissioned by God آئمہ ماموریں concept would be in existence, the three sons of Jafar Sadiq (RA) i. Abdullah Al Aftah, ii. Ismail and iii. Musa would not pitched against each other for the sake of

power. In the life of Musa Al Kazim in 169 AH, Hasan ul Hasni carried out Kharooj whose son established Idrisi dynasty in Africa but Musa Kazim did not helped him. Hisham bin Hukam who was previously follower of Jahimia sect and presented theory of Imamat as discussed previously. It is written in Shi'a chronicles that Musa Kazim had made Imam Abu Hanifa unanswerable from his ability as a child.

Musa al-Kazim's close friend Ali ibn Yaqtin was a minister in the Abbasid Caliphate in 182 A.H., whose narrations are found in Shi'a books, as well as The Governor of Khorasan Abbas ibn Jafar al-Ashat, who was appointed by the Abbasid Caliphate. After this, Al-Mamun made Al-Rida the crown prince and married his daughter Umm Habib to him.

Al Taqi was made Shia Imam at the age of 7, some shia's pitched Ahmad bin Musa al Kazim against him. In 215 AH Al-Taqi was married to Umm Fazal, the daughter of caliph al-Mamun, and several months of honeymoon were celebrated in the Abbasid palaces, objections were raised to this marriage in the Abbasid royal family, because the color of al-Taqi was of his mothers who was a barbarous slave of dark colour. Later, Caliph al-Mutassim also invited the couple to Baghdad and hosted them. In 217 AH, Jafar ibn Dawud did the Kharooj in Qom and was killed. During his lifetime, many people claimed the return of Mahdi, and formed Shia groups, including the many confidants of al-Taqi, together with Ibn Mazahir and his two sons Ibrahim and Mazhar who claimed to be naib al-imam in Ahvaz.

Other imamate claimants include Abu al-Khattab, Abu al-Samahri and Ibn Abi Zarqa, when al-Naqi, also known as al-Hadi, was declared imam at the age of seven, he was

summoned to Samarra in 234 AH by the Caliph al-Mutawakal. When Al Naqi or Al Hadi died his funeral prayers was lead by Al Muafiq Abbasi. His sons Askari and Jaffer again divided on Imamat issue , which led to the formation of the Jafari sect and ended in 373 AH, and some of its followers went to Egypt and converted to Sufism.

When al-Askari died in 260 AH, he was childless, so a Shia group formed the Muhammadiya sect and made a 7 year old son of Askari as Imam and Mahdi, the Nusairi sect is probably attributed to al-Hadi, his followers include Muhammad ibn Nusair Numiri Kufi and Ishaq ibn Muhammad al-Nakhai.

Kulini has written about the death of Hasan Askari that he did not have any heirs. It is written that these people stayed there until they died, a noise was raised and this became a secret, the ruler sent some people to search their house, they searched the room and sealed what was in it, they collected signs about this child, they brought some women who were capable of seeing pregnancy. The women came to his maids and started looking for a pregnancy, some said that a maid has a pregnancy, she was given accommodation in hujra or room. Appointed servants and some women to protect her. These people continued to monitor this slave and they stopped from distributing the inheritance, until it became clear that this slave did not have a pregnancy, they divided the inheritance between the mother and brother Jafar. 1/505 -

Disappeared Imam Mahdi's representative was Usman Ibn Saeed Al Asadi, he died in 267 AH. After his death, his son Abu Jafar Muhammad continued to receive donations from

the people and sent their petitions secretly to the Imam, the period of the occultation of Shia Imam Mahdi is between 261 and 330 AH, his last agent was Ali bin Muhammad al-Samari died in 330 AH.

The representative of Imam Al-Mahdi of the Ismailis is called Dai, the Fatimid use to say mahdi and qaim. There is no concept of mahdi's return in the Zaydiya sect, but the Zaidis of Yemen have started a chain of their own.

Sunni's inspired by the the book 'Al-Ghybat' compiled by 5th century Shi'a scholar Tusi (d. 467 AH.), who presented the knowledge of Akhrat ul Zaman, علم آخرة الزمان in which the stories of Mahdi Akhir ul Zaman مہدی آخرالزمان, Gog Mgog (Yajuj Majuj) یاجوج ماجوج , Masih Akhir uz Zaman مسیح آخرالزمان, Antichrist دجال also known as Masih al-Dajjal or Zid al-Masih, the stories of Zulqarnain ذوالقرنین, etc., gave the status of religious belief to the stories of The Period of Fatan دور فتن . Not to mention sufis, they make supernatural claims anyway and continue to visit heaven, seven skies ہفت آسماں and hell without any emigration and visa restriction.

The 2nd period of Shia history

334 - 447 AH/ 945-1055 AD

Al-Bauyia's Twelver Shia and The Fatimid's Ismaili Shia benefaction

The reign of Al-Bauyia آل بويه from 334 - 447 AH is the most important period in the History of Twelver (Isna Al-Ash'ari Shi'a), when it was formally converted into a sect. It should not be forgotten that Al-Bauiyia was a marginal member of the Abbasid Caliphate and therefore opposed to the Fatimid regime. This was the golden period when books of Shia hadiths were written, the book of Shia historian Al Masudi came out, Al Tabari made references to the book of 'Abu Makhnaf ' ابو مخنف يحيى بن لوط public. The Government of Al-Bauyia discovered the grave of Ali (RA). In Muharram, procession and lamentation (nuha khwani) and women's processions were started, eid ghadir and the rituals that could not be performed on the same scale for several hundred years in following period. On the other hand, the Fatimid government built the grave of Husayn (RA) in Egypt. However, in Karbala, the victims of both sides were buried in two mass graves and there too the grave of Husayn (RA) was discovered by fabricating supernatural traditions. Apart from this, the site of Karbala, where the grave of the Husayn (RA) was located, was leveled during the reign of Al Matukal Abbasi and water was released and farming was started. The area remained deserted for the next 100 years during the reign of Al-Bauyiah. Shia declared the land of Karbala sacred and fabricated numerous hadiths. The political aspects of Shia had been highlighted, but the spiritualism of khatim wilayat خاتم ولايت and the formal occult sciences (Batni,

باطنی علوم) through Sufism did not come into existence - the Fatimid Ismaili rule lasted from 297 - 567 AH.

The 3rd period of Shia history : 907-1149 AH, 1502 - 1736 AD, Safavid rule

This is the last period in which the religious status of the Twelver (Isna Ashari) sect was given a complete shape, in Iran, 'Ashhad ana Ali Waliullah' علی ولی اللہ was implemented under regular government patronage in Azan (prayer calls), none of the first Shi'a jurists and muhadditHs considered this innovation to be according to Sharia, but the surrogate scholars of the Safavid monarch accepted it as their political and sectarian superiority. From there this invention came to India and it was accepted as a Safavid folklore.

In earlier periods, the religious form of Shi'a religion was due to the political situation, khilafah bila fasal, Imam Mansus, خلیفه بلا فصل، امام منصوص Mahdi مہدی , numerous Shia military Kharooj, numerous imamate claimants, support and opposition to the Abbasid Caliphate. Therefore, the reign of Al-Bauyia or the period in which Shia came into being politically and at the same time the features of Shi'a became clear - moreover Kulini, Ibn Babuya, Abu Jafar Tusi, etc., strengthened the traditions of Al Baqir and Jafar Al-Sadiq, and the traditions of Abu Makhnaf's ‘ Muqtal al-Husayn ‘, which Tabari made public, etc., reshaped the twelve Imamate.

In the same period, the so-called Sunni Iranian muhadditHs spread the traditions of Virtue of Ali, Ahl al-Bayt and similar traditions - the establishment of the Fatimid regime

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forced al-Bauyia to stay away from the Ismailis, because they were patrons of the Abbasid caliphate. In spite of being Zaidya Shia they preffered to support twelve Shias. The atrocities that they had committed started to react - the terrorism that was committed by the Qaramatis started to be eradicated, so the plan of al-Bauyia to establish a new religion could not be succeed, the Shias themselves were confused about the missing Imam. Fatmid Government also disappeared, establishment of Fatmid and Aley Bauvia governments does not mean that the people had also turned to be Shia. On small scale Zaydia or Ismaili Governments benefited so much that the government officials were forced to back the government, but not the public.

Anyway in the first period, the mosques were not separated by the name of Imambaras, and Shi'a were considered a political thought, but gradually a political conflict gained the status of religion and religious differences. Due to politics got the language of religion and the traditions of manaqib (virtues, praises) being given the status of truths (sayings) and relics, Muslims became captives of the past.

The Sunni muhaddiths were well aware that all the traditions of Tafzil (preference, pre-eminence) تفضیل and Manaqib مناقب were the product of politics, which later took religious standing and created religious groups, acquired their favorite traditions and created a permanent rift in the religion. The virtue of Ali (RA) was propagated with such force that Ghali ideas (Above limit , غالی) took its place.

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Sufism obscured the Qur'an and prophethood by employing khatam wilayat theory, it was the first blow to the conclusiveness of prophethood –

And it was said that Gabriel had brought the revelation to the Messenger of Allah by mistake, even though it was to descend to Ali - The Prophethood was reserved for Ali, but was accidentally handed over to Muhammad – Ali's position is two or four hands ahead of Muhammad - Ali will issue a permit to pass through bridge to paradise (Pul Sirat, پل صراط) - Looking at Ali's face is considered worship, etc.

It was with the blessings of the Safavids that the unbridled Zakirin and Nuha Khwan came into being (professional elegies reciters) , now the religious traditions tailored and entered in the era of supernatural exaggerated stories. Salman Farsi, Abu Dhar Ghaffari , Miqdad bin Aswad al-Kindi and Ammar bin Yasir were declared Shias and their services for the State of Madina were totally ignored and those were installed as flag bearers of Shia Imamat.

In the third Shi'a period, Mullah Baqir Al-Majlisi and the South Lebanese and South Iraqi scholars crushed the hard work of the second Shia period, the properties were given to the Imamzadas and the Mullahs, and the clergy became stronger and stronger, the basic views of Imam Mahdi changed and the clergy began to gather all the fruits that Imam Mahdi had to gather after the emergence.

The 4th period in Shia history – 1979 AD – 1400 AH to date

After the Khomeinist Revolution

The period of Imam Khomeini is the first period in Shi'a history, in which a faqih فقیہہ got complete monarchy, although the era of occultation was not yet over, Shia Ulema had never had a government in history, this was the first time that someone had assumed responsibility as deputy prophet, assistant imam and a sole wilayat faqih. It is another issue that a debate started on the centuries old shia structure that what is the basis of shariah and fiqh for granting the right of worship to a particular Mullah in the absence of an Imam?

Earlier it was thought that under the rule of Wali faqih, Wali al-Amr would not have the status of sole wali ولی مطلق like the prophet and imam, but khomeini, as soon as he gained power, demanded for himself the same powers as the deputy prophet and deputy imam, which is enjoyed by imam al-waqt امام الوقت , (Caliph) in the Islamic state. Now the situation became such that with the emergence of the Faqih al-Mutlaq, فقیہ مطلق the old Shi'a position that jihad and the work of the Hadood will be suspended in the era of occultation was shaken, but whatever the Shia theory would be, a group of mujtahid Mullahs got complete control over the political supermacy and economy due to government of the Wilayat faqih. The Shias who had been demanding government for exact 1400 years were fulfilled. Their protest aspect was confined to early Islamic history or to the slogans like lamentations and cursing during religious processions. Since the Shias got a state ruled by their Imam, the matter of appearance of Mahdi from

occulation does not matter any more practically, because all the religious powers have already been takenover.

The wealth of the mujtahids and Mullahs became unaccounted for and on the pretext of Auqaf اوقاف, they occupied vast properties, all the necessities of the capitalist system were fulfilled, an example of this is that the annual income of Imam Reza's Waqf is $ 2150 million and the income of other adjacent properties, businesses, etc. is more than $ 3000 million, ex President Khatmi was among richest peoples of the world.

The Khomeini government also had the dilemma of Al-Bauyid and the Fatimids, that there should be a spiritual center under their influence from which they could take political advantage, the dream of capturing Mecca and Medina was from the time of the Fatimid times, but at first battle with Iraq for eight years to fulfill the dream of capturing Najaf and Karbala's Shia centers, that dream could not be fulfilled, but American politics gave Khomeini and his compatriots the opportunity to establish proxy Shia governments in Iraq, Syria, Yemen and Lebanon. To gain political support they accepted Ghulats in their fold. The Iraqi Mahdi Army made Najaf its center against the United States. In the War of Terror, Iraqi Najafi Mullahs left no endeavor in collecting dollars, Mullahs used to bring dollars from the US to Iraq at the rate of millions, when a Mullah Khoi was killed in Najaf, it was revealed that he had brought several millions from US. After he was killed, dollars were recovered from his pockets. For US and Iranian backed proxies in Iraq their major target was Sunni population. Fortunately for Wilayat Faqih, petro dollars were unaccounted for, with the help of which hundreds of terrorist groups were created and they were recruited from

the northern areas of Pakistan to the shores of the Mediterranean Sea of Syria. Iraq is practically divided into Iranian and Iraqi Shia militias, millions of Sunnis were killed in Syria. There is no government in Lebanon and Yemen, half of the each country is occupied by the followers of wilayat faqih.

There was a plan of ‘ Shia Crescent ‘ in pipe line, since the removal of Bashar ul Asad from the power, it has almost null and void. In the basic plan an up rising of Shias of oil rich areas of Middle East in Shatt ul Arab like Qatif, Bahrain, Kuwait, to Kurd areas, Iraq and Syria was suggested for control over oil productions. Now since exile of Bashar ul Asad, killing of Iranian proxies like Hasan Nasrullah and top generals of Iranian Revolutionary Army like Qasim Sulaimani, Hizbollah is in retreat and forced to leave Syria. Due to sanctions Iran is facing difficulties in financing its proxies and the Fatmyoon and Zainboon brigades are also in run from Syria. Now except Iraq where Iran backed Hashad Militia is in existence or Houti’s of Yemen who controls a small area the supremacy of Irani Mullah has significantly slow down.

Miscellaneous details

The concept of Imam al-Munsos امام منصوص was not transformed during the time of Jafar al-Sadiq (RA), it is an intuitive fact on which the later generations of Jafar himself are witnesses.

Jafar (d.148 AH) had nominated Ismail al-Mubarak (d. 136 AH) in his life, but due to the death of Ismail, he had to nominate Musa, some people separated from him in Jafar's life. Jafar should not have nominated a person who is unable to represent him in the future, in other words, 'an imam who does not even know who could be his true representative, what to follow him '. Initially, Abdullah al-Aftaah (d. 149 AH) proved his privilege on this right, however, after the death of Abdullah, Musa (d. 183 AH) got the opportunity to take the position of Imamate. The events written by Naubakhti also presented such views . From family point of view until the times of Al Baqar, the Shia Imams rights of inheritance was limited to politics neither religiosity of Imamat was calculated nor it was considered as ' Amr Mansoos' .

From the study of The Book of ' Furq al-Shia ' of Nobakhti, the identity of the Twelver sect was actually product of the times of occulation, before that there was no term for the ' Isna Ashari or Twelver ' in any Shi'a historical source. Shia's book Furq al-shia and al-Qummi's book ' al-Muqalat wal-furq ', which has the status of early Shi'a sources and whose writing took place in the time of occulation غیبت. Both of these books are completely silent about when the days of occulation will end. Or what will be the total number of imams?

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The beliefs of the twelve Imams were founded by the traditions of Kulini, and then Ibn Al Babuya and Shaykh Al Mufid who performed the duty of interpreting and explaining.

One day, when Baqir was in the mosque, his cousin Abu Hashim, who was a descendant of Muhammad al-Hanafiyah, irritably pointing to al-Baqir, he said loudly, "You who claim to be entitled to the ' will ' of the Messenger, then this is a fraud ", to which al-Baqir replied, "What you have to say, I am the son of Fatima." When you are from a Hanafi woman, this incident caused a ruckus in the mosque and people attacked Abu Hashim.

Abu Hashim himself was childless, but other members from his family claimed imamate, someone said that Abu Hashim was Mahdi, who did not die, but he hid in the hills of Radwa, then someone claimed that Abu Hashim appointed Muhammad bin Ali bin Abdullah bin Abbas as his heir.

Ref: Al-Naubakhti, Faraq, p. 29. Al-Baghdadi, al-Furq 28

There was a lot of tug of war between the Fatimid al-Bayt on imamate, even the members of the Husayni and Hasani order appeared against each other, it is said that Hasan al-Muthana bin Hasan was the custodian of the charity coming from the property of the prophet, Zain ul Abideen showed his rights on the charity, Al Muthana became irritated. After the death of Zain ul Abideen Al Baqar kept that charity in his custody. In the same family, al-Baqir was sometimes seen against Hasan Al-Muthana, and sometimes his son Zayd appeared against al-Hasan. Ref: Al-Kashi, Ikhtiar Marifat al-Rijal, Mashhad, 1348, p. 228

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Long after the death of Hasan al-Askari in the year 260 AH., the term 'Isna al-Ash'ari' Twelver is not heard for his followers, some half a century passed in the confusion as to how the imamate would continue after the death of the eleventh Imam. In the course of half a century, such traditions started circulating, which spoke about the twelve Imams, perhaps the first person who preserved the term 'Isna al-Ash'ari in the history books is the historian Masudi, who was also a Shia. By the last days of Masudi, the term had gained popular acceptance, which is why while Masudi's prevailing ‘ Murawaj al-dhahab ‘ is devoid of this term, it is first mentioned in his last work al-‘ Tanbiyah wa al-Sharaf ‘. The traditions of the twelve Imams had already been compiled in al-Kafi, the year of which is 320 AH, while the year of Tanbih wal Ishraf is 344 AH.

All the beliefs on which the Shi'a sect is built today, such as the appointment of twelve imams by God, the concept of the short occultation, and Long occultation called Kubra غیبت الکبری about the disappearance of the Imam, the limitedness of the Al-Bayt to the Fatimid family, the prevailing rituals of the Day of Ashura (Muharram), and the pilgrimage of the Graves of the Prophets as part of the religion, all these things did not seem to be completely accepted by Al Jafar.

If this belief was indeed by God, then the list of twelve Imams would have been circulating during the reign of Jafar al-Sadiq (RA), and no list of twelve imams was seen in the hands of Jafar's disciple and preacher Hisham bin Hukam (d. 169 AH). As stated previously the making of the twelve Shia was carried out by Al-Bauyiah.

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Zaydiya, who is related to Zayd b. 'Ali, makes it obligatory for imam al-Waqt to take practical steps for 'Amr bil-Maruf wa nahi un al-munkir'. Also entitlement of Khilafat does not belong exclusively to Al Bayt. Like Kiysania, they do not have the belief of Imam's occulation and Mahdi in waiting, they do not even consider imam to be infallible, what is mentioned in the history books about Zaid bin Ali indicates that despite believing in the extraordinary virtue of Ali (RA), they do not consider the Khilafah of Abu Bakr (RA) and Umar (RA) illegitimate, as if it is permissible for them to accept the leadership of al-Mufaddul المفضل despite the presence of al-Afzal افضل , in this sense, the Zaydiyya is very close to Sunni democratic thought, which recognizes Ali (RA) as the fourth Caliph Rashid.

Shi'a and Sunni Sufism

Shi'a books show that they do not like Sufism at all, they believe that Sufis run their business under the guise of Ahl al-Bayt, because the Sufis of the first period came into existence following Abu Muslim Khurasani and Ismaili ideas and it was a fashion in Iran to cash in on the name of Ahl al-Bayt, this attitude was also common among muhaddiths and historians.

When the Abbasid government turned against the Alawites and with the end of Al-Bauyia and Fatimid, the financial benefits also stopped, the Sufis started taking refuge in The Sunni religion, since the Sufis had adopted Alawite ideas from the beginning and believed in the basic Shi'a philosophy of Nas and wilayat. Zaidya and Twelver use to take political advantage of the Sufis but does not trust them due to heretic thoughts. Only the Fatimid Ismaili dais

used Sufism as a weapon for their preaching purposes, there was a time when Shia scholars declared many such Sunni-Shia mixed Sufi lineages as Ghulat, in the fifth and sixth century, the Sufis arranged their newly formed chain by declaring Ali (RA) as Imam Wilayat and their own Sufis as ‘ Walis ‘ or friend of God. However Shia elders in every period advised their disciples to keep distance from Sufis. Jafar Sadiq said, "All Sufis are our enemies and their method is contrary to our method.

Ref: Hadiqa tul Shia. Muqadas Arbeli.

In Shia belief, in some places Sufism is contrary to their views and is also harmful, every Sufi claims transfer of the hidden inner sciences in a series or chain, while Shias are waiting for the return of Imam Mahdi and their imams had transferred those hidden sciences to each other. Millions of Sufis have become self-sufficient in these concealed sciences. It is prevalent among the Ismailis, but their Sufism is attributed to the blood lineage.

Josh Malihabadi made an interesting analysis about Sufism with reference to language ‘Urdu ‘, who writes, "It benefits and harms the company of Sufis and poets, the benefit was that the terms ‘ virtual love ‘ and ‘ real love ‘ were formed. In their congregations the Prayers and fiddles (sarangis) started echoing. ‘ Prostitution red areas, dome of graves, qawwali meetings, dance and music gatherings, and meeting of poets circles ‘ - when words came out, those traveled far and wide and landed in the chests ... as far as the romantic mystical idea was concerned --- it armed our language so much -- with ‘ frank satires, libidinous, sexual words, sexoligical declaration, metaphysical concepts, signs of beauty and love --- and letters and stories of ‘ Zamzama

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and Hymns -- that we started chirping as a nightingle of thousand stories بلبل ہزار داستان , -- and our language Urdu from these sufis and poets – --- -- --- had disadvantage -- that since these two groups ‘ sufis and poets’ were generally free from the knowledge of sciences and were purely committed to elegy and impassioned style poetry , -- --------- so, our language could not get access to ‘ scholarly words, research style, and prelate style of speech مجتہدانہ انداز کلام ‘. --- He further writes, "These elders ignited our hearts but ‘ did not light candles in our minds ‘, ‘ they build the domes of imitation 'تقلید کے قبہ' ’ , ‘ they did not build the chambers of ijtihad اجتہاد کے ایوان ‘ , ‘ they sing the songs of zikr ‘, ‘ did not pick up the words of thought ‘, taught the concept of life ‘, ‘ closed the windows of the study of the universe ‘, gave place to the saying اقوال and kept those on the eyes, ‘ but created the vacuum and ruined thought ‘. As a result of which, we started chirping with great pleasure in light joking and bullyings, gatherings of the of Jagat بھانڈ اور جگت بازی , in the arenas of ghazals, in the tents of fairs میلوں ٹھیلوں کی چھولداریوں, in the redlight areas, and in the courts of ignorant kings. But in the chamber of science and in the command of observation and research, our breath stopped, and we were surprised and apologetic like dumbs , so our heads were shocked and remorseful. But there is neither a shadow of scholarly ideas nor scholarly words on our languages.

Note: you will enjoy more by reading above text in original Urdu language,

Ref: UrduNama Karachi, August 1960, Josh Malihabadi.

In Shias, there are basic beliefs of Rejat (resurrection) , Bidaa, curse, subterfuge, Mahdawit, رجعت ، بداء ، تبرا ، تقیہ، مہدویت.

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In contrast to this, the basic beliefs of Sufis are unity with God, tansmigration of God, pantheism, monoism, penetration, unity of existence اتحاد ، وحدت الوجود ، حلول, the fact is that Sufism is only a brand name of Shia, for which ' Wilayat Ali' is a basic belief used as a trademark for marketing and advertising, the salesmanship of this product is in the hands of Mawalis and Mulais, موالی ، مولائ fundamentally if Sufi is yet a Shia, by practicing subterfuge he will claims to be Hanafi, Shafi'i , Maliki or Hanbli. because the high number of ignorant peoples in every era become target of Sufism. Moreover Sufis cannot find a wide market for the sale of their products without pretentiousness as Sunni.

Shias live within the strong confines of their beliefs, where Sufis cannot break in with freedom. The intellectual ignorance of the majority has made easy for the Sufis to let believe illiterate public lying on their fake supernatural stories, miracles , revelations. The purpose of constructing domes and buildings on graves, is an economical issue to create employment for their future generations, a permanent sources of income for the caretakers of graves. They collect large amount of cash and gifts from superstitious public. Sufi's have pitched religious ranks like Makhdoomzade, Pirzadas and Sahibzadas in oppose to the Shia Imamzadas. There is a loot sale of hidden sciences باطنی علوم among Sufis.

In the book of Al-Kafi, the Shi'a have recorded the kind of supernatural miracles of their imams, in this regard they are not behind the Sufis. In addition, some Shi'a scholars have also pointed out dozens of weak hadiths included in their basic books of hadiths. Whether it is the preacher born out of Sufism or the Shi'a zakir, both did not care

about limits who are free from all kinds of religious ethics and bindings.

Shias have uploaded A 602-page book on on Ibn Arabi.com, in which Ibn Arabi and his philosophy has been rejected, as well as decrees against him issued by major Shia clergy are included, the beliefs of Sufis have been discussed , including rejection of Wahdat al-Wajood. Book has raised many important points about Sufism in it and can be read online.

Books of Hadiths and Narrations

Sihah Sitta صحاح ستہ

Sahih Al-Bukhari :	**d. 256 AH**	**7563 Ahadiths**
Sahih Al-Muslim :	**d. 261 AH**	**7500 Ahadiths**
Sunan Al-Tirmidhi :	**d. 278 AH,**	**4400 Ahadiths**
Sunan Abu Dawood :	**d. 275 AH,**	**4800 Ahadiths**
Sunan al-Nasai :	**d. 303 AH,**	**5758 Ahadiths**
Sunan Ibn Majah :	**d. 273 AH,**	**4341 Ahadiths**

Some other major Hadith books

Sahih Ibn Hibban: **270– 354 AH, 7500 Ahadiths**

Sahih Ibn Khuzaima: **223 – 311 AH, 3000 Ahadiths**

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Sunan al-Kubra al-Bayhaqi:384-458 AH, 22000 Ahadiths

Mishkat al-Masabeeh Tabrizi: d. 646 AH, 5945 Ahadiths

Sunan Darmi: 181– 255 AH , 833 Ahadiths

Sunan Darqatni: 306 - 385 AH, 4836 Ahadiths

Sunan Saeed ibn Mansur: d. 227 AH, 3000 Ahadiths

Mouta Imam Malik : d . 179 AH , 1900 Ahadiths

Musnad Imam Abu Hanifa : 80 -150 AH, 500 Ahadiths

Musnad Imam Shafi'i : 150 - 204 AH, 2000 Ahadiths

Musnad Imam Ahmad bin Hanbal: 164 - 241 AH, 40000 Ahadiths

Mujam al-Kabir Tabarani: 260– 360 AH, Total 300,000 Ahadiths combined three books

A large number of Masanids were derived in the name of the Companions:

Musnad Abu Bakr Siddiq , Musnad Umar Farooq, Musnad Uthman bin Affan, Musnad Abdul Rahman bin Auf, Musnad Abdullah bin Umar, Musnad Bilal bin Rabbah, Musnad Abu Hurairah, Musnad Saad bin Abi Waqas, Musnad Umar bin Abdul Aziz, Musnad Usama bin Zaid, Musnad Zubair bin Al-Awam, Musnad Talha bin Ubaidullah, Marwiyat Abi Bakra, Marwiat Abu al-Darda etc. Most of the Musnads are derived from Imam Ahmad. رضوان اللہ اجمعین

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Other famous Masanids

Musnad Abi Yaali Al-Mussul: 210– 307 AH , 7515 Ahadiths

Musnad Abu Bakr A al-Bazar: 210 - 292 AH, 10409 Ahadiths
Musnad Hamidi: 219 AH, 1500 Ahadiths

Musnad Ishaq bin Ravia: 161 - 238 AH, 2425 Ahadith

Musnad Tayalsi Abi Dawud: 133 – 204 AH, 3000 Ahadiths

Musnad Abdullah bin Mubarak: 108 -181 AH,

272 or 289 Ahadiths

Musnad Ibn al-Fadl al-Darmi: 181– 255 AH, 3832 Ahadiths

Musnad al-Delmi, al-Firdous: 558 AH , 3000 Ahadiths

Musnad al-Siraj Nishapuri : 217- 313 AH, 1576 Ahadiths

Mustadrak Hakim Nishapuri: 321– 405 AH, 9045 Ahadiths

Musanif Abdul Razzaq: 126 – 211 AH, 18000 Ahadiths

Musanif Ibn Abi Shaybah: 159 – 235 AH, 37000 Ahadiths

Sahifah Sadiqah, Abdullah ibn Umar ibn al As:

65 AH, 1000 Ahadiths

Sahih Hamam bin Manba: 131 AH, 138 Ahadiths

Musnad Ibn al-Jaad al-Johari: 134-230 AH, 3589 Ahadiths

Musnad Baqi bin Mukhald Qurtabi: 201-276 AH,

from the Companions 1300 Ahadiths

Mustakhraj Abi Awana Asfarini: 316 AH, 13036 Ahadith

Musnad Shahab al-Quzai: 454 AH, 1499 Ahadiths

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Al Targheeb wal Tarheeb Al Munzari: 581 - 656 AH,

1880 Ahadiths

Riyadh al-Salihin al-Nawai: 631- 676 AH 1004 Ahadiths

Majma al-Zawaid al-Haythami: 735 – 807 AH

18776 Ahadiths

Balugh al-Maram ibn Hajar al Asqalani: 774 – 853 AH,

1479 Ahadiths

Jami al-Saghir al-Suyuti: 849 – 911 AH 10031 Ahadiths

Lu Lu wal Marjan : 256 AH, 1906 Ahadiths

Books on Maghazi, Biography and History

مغازی، سیرت، تاریخ

Urwa ibn Zubayr: 94 AH

Aban b. 'Uthman b. 'Affan: 105 AH

Wahb ibn Manbah: 117 AH

Ibn Shahab al-Zuhri: 124 AH

Ibn Ishaq: 144 AH

Abi Makhnaf: 158 AH

Hisham ibn al-Kalbi: 204 AH

Al-Waqidi: 208 AH

Ibn Hisham: 220 AH

Ibn Saa'd: 231 AH

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Khalifa bin Khayyat: 240 AH

Muhammad ibn Habib Al-Baghdadi: 246 AH

Ibn 'Abd al-Hakam: 258 AH

Al Blazri: 279 AH

Muhammad ibn Jarir al-Tabari 224 – 310 AH,

Al Ya'qubi: 287 AH

Ibn Fadlan: 311 AH

Ibn Aasam al-Kufi: 314 AH

Abu Muhammad al-Hasan al-Hamdani: 334 AH

Ibn Qutaiba al-Dinori: 213 - 276 A.H. b. Marw or Kufa Farsi al-Asal

Iraq and Iran:

Abu Bakr ibn Yahya al-Sauli: 335 AH

Al-Mas'udi: 344 AH

Sunan ibn Thabit: 366 AH

Abu Hamid al-Saghani: 380 AH

Ibn Mashkoyah : 421 AH

Al-Atbi: 428 AH

Hilal ibn Muhasan al-Sabi: 448 AH

Al-Khatib al-Baghdadi: 464 AH

Abu'l-Fadl Al-Bayhaqi: 385 - 470 AH

Abu al-Faraj ibn Jawzi: 598 AH

Yakut al-Hamwi: 575 - 627 AH

Muhammad bin Rawandi: 601 AH

Zahir-ud-Din Nasr Awfi: 640 AH

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Sibt Ibn al-Jawzi: 654 AH

Ata Malik Juwayni: 682 AH

Egypt, Palestine, Syria:

Al-Muqaddasi: 391 AH

Al-Qalansi : 555 AH

Ibn 'Asakir : 571 AH

Abu Shama al-Maqdisi : 665 AH

Ibn Khalqan : 681: AH

Abu al-Fida: 732 AH

Al-Nawiri: 733 AH

Al-Mazi: 742 AH

Al-Dhahabi: 749 AH

Ibn Kathir: 774 AH

Ibn al-Furat: 808 AH

Al-Muqrizi : 846 AH

Ibn Tughri Bardi: 875 AH

Al-Sakhawi: 903 AH

Al-Suyuti: 911 AH

Al-Andalus and Maghrib al-Aqsa:

Ibn al-Qutiyyah: 367 AH

Ibn al-Farazi: 403 AH

Ibn Hazm: 455 AH

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Yusuf ibn 'Abd al-Barr: 464 AH

Ibn Hayyan: 468 AH

Al-Azri : 478 AH

Abu 'Ubayd 'Abd Allah al-Bakri: 487 AH

Qazi Ayaz: 544 AH

Abu Bakr Muhammad al-Bayzq: 560 AH

Ibn Rushd : 595 AH

Abd al-Wahid al-Marakashi : 648 AH

Al-Qurtabi : 672 AH

Abdul Aziz al-Malzuzi : 698 AH

Ibn 'Azari: 712 AH

Ibn Battuta : 771 AH

Ibn al-Khatib : 776 AH

Ibn Khaldun : 809 AH

India : Al-Biruni: 440 AH and Minhaj Siraj al-Jazjani: 659 AH

Hundreds of books were written on Ansab, Tabqat, Asma al-Rijal, jirah and Tadeel, Theology, Muajam, Ailam, Conquests, Hujayat, Nahv, Sarf, Dictionaries.

Thousands of books have been written on the life of scholars, Imams, exegetes, Qaris, Commanders, Rulers of different areas, Mujahedeen living in different areas in the name of al Ailam.

Books by medieval history scholars, international universities and institutions have published thousands of research papers, individual scholars have written books on various topics. Research on Islamic architect , Quranic manuscript and books is available.

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The Muslim Ummah has heaps of religion, history and traditions books, then what dispute forced them to divide in sects, made separate mosques. If you may read books in local languages the sectarian, political and local religious difference is visible. They are slave of old customs and rites, first they make up their mind and then copy opinion of their favorite early writers by linking it in support of their sect, which further pollute the minds of ordinary Muslims in the name of research.

For hundreds of years, the business of politics has been shining in the guise of religion, it started with the martyrdom of Caliph Usman Ibn Uffan (RA) and as soon as the capital was shifted to Kufa, the dirty minds there started conspiracies.

Tafsir, Hadiths and History of Fake Narrations

The first Islamic information reaches us from the following sources :

Tafseer – the commentary on the Quran:

The first tafseer is Tanvir al-Maqbas min Tafsir Ibn 'Abbas, whose authenticity is objected to, its wrap and woof is similar to the famous Shia Hisham bin al-Kalbi (d. 204 AH), and it was first written in Persian.

Tafseer al-Kabir : Muqatil Ibn Sulaiman 80– 150 AH, died in Basra – printed in Lebanon. Aaima Jirrah o Tadeel have negative views about him.

Maani Al Quran : Abu Zikria Yahya bin Ziyad al-Fara al-Kufi, Molly died in 207 AH. - Obsolete

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Tafseer Sufyan al-Thawri : born in Khurasan. He went to Basra, Kufa in 161 AH and converted to Shi'a but later reverted.

Tafseer al-Tabari : 224 – 310 AH

Tafseer al-Zamahshari : 467 – 538 AH

Tafseer Thalabi: Nishapuri : 427 AH

Tafseer Ibn Kathir : 701- 774 AH

Tafseers of Shia, Mutazili, Ismaili and Sufi
(Commentaries)

Sufi Tafseers:

Tafseer al-Tastri 283 AH,

Tafseer al-Salami 412 AH,

Al-Qashiri 465 AH,

Al-Baqili 606 AH

Shia Tafseer:

Tafseer Mujahid bin Jabbar Mauli Bani Makhzum 22 - 104 AH, obsolete, some parts are found. Tafseer al-Qummi 307 AH, Tafseer al-Ayashi 320 AH, Tafseer al-Nauman 361 AH, Tafseer Al Tusi: 460 AH.

Zaydi Shia : Tafseer Firat Al-Kufi 353 AH, Al-Burhan 445 AH

Mutazila Tafseer : Al-Kashaf al-Zamahshari 539 AH

Abadi : Tafseer al-Hawari 200 AH

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Hadiths books and their Iranian Authors

Imam Muhammad bin Ismail Bukhari : Bukhara Uzbekistan 194 – 256 AH Sahih Bukhari

Imam Muslim bin Al-Hajjaj Al-Qashiri : Nishapur 206 - 261 AH Sahih Muslim

Abu Dawud al-Azdi : Sajistani 202 - 275 AH , Sunan Abu Dawood

Muhammad bin Isa al-Tirmidhi : Tirmidh 209 - 279 AH, Sunan Tirmidhi

Ahmad ibn Shu'ayb al-Nasa'i : Khurasan 215– 303 AH. Sunan Nasai

Muhammad bin Yazid Ibn Majah : Qazvini 209–273 AH, Sunan Ibn Majah

Abu Ya'ali : Mosul 210 – 307 AH, Musnad Kabir

Abu Hatim Muhammad Ibn Hibban : Lashkar Gah 270 - 354 AH, Sahih Ibn Hibban

Muhammad bin Abdullah al-Hakim : Nishapur 321- 405 AH, Mustadrak

Abu Bakr Muhammad bin Ishaq Ibn Khuzaima : Nishapur 223 - 311 AH Sahih

Abu Bakr Ahmad Al-Khusrau Jardi al-Bayhaqi : Nishapur 384 AH - 458 AH, Sunan al-Kubra

Abu Naeem Al-Isfahani : Isfahan 337 – 430 AH , Hulia tul Aulia

Ali ibn Umar al-Dar Al-Qatni : Baghdad 306 – 385 AH, Sunan Darqatni

Isa ibn Umar al-Darmi : Samarkand 181- 255 AH, Sunan al-Darmi

Abd al-Razzaq ibn Hamam : Yemen Shi'a 126- 211 AH, Musanif Abdul Razzaq

Ibn Abi Shaybah : Kufa 159 – 235 - Mussanaf Ibn Abi Shaybah

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Nayim bin Hamad al-Basri : Basra 228 AH , Kitab al-Fatan

Abdullah ibn Mubarak : Merv 108 - 181 AH, Musnad

Suleiman ibn Dawud ibn al-Jarud : Persian 133 - 204 AH, Masnad Tilyasi

Abu Bakr Ahmad al-Bazar : Basra 292 AH, Musnad al-Bazar

Muhammad bin Ishaq al-Siraj : Nishapur 313 AH, Musnad al-Siraj

Suleiman ibn Ahmad Ayyub Tabarani al-Shami : Isfahan 260 - 360 AH (Mu'jam al-Kabir, Al-Awsat, wa Al Saghir)

Abu Bakr Muhammad ibn Ibrahim bin Munzir bin Jarud : 241 - 318 AH Al-Auwst Ibn Munzir

Hamd bin Muhammad bin Ibrahim al-Khattabi : Sajistan 319 – 388 AH , Mualim Sunan

Muhammad bin Ishaq Ibn Manda : Isfahan 310 -395 AH, Al Imam lil Imam

Abu Bakr Ahmad bin Ali bin Thabit al-Khatib : Baghdad 392 – 463 AH Tareekh Baghdad

Husayn ibn Masud al-Baghawi : Shore, Khorasan, Iran 433 - 516 AH, Mualim al Tanzeel

Muhammad ibn 'Abdullah Al-Khatib al-Tabrizi : Tabriz 646 AH , Mishkat Musabih

Abdullah bin Muhammad al-Baghawi : Khurasan 214-317 AH, Jamaa Musnad Ibn al-Ja'ad

Ibn Jaad al-Johari : Baghdad 134-230 AH Musnad Ibn al-Jaad

Ishaq bin Ibrahim bin Rahuya : Merv, Nishapur 161 – 237 AH, Musnad Rahuya

Saeed ibn Mansur : Khurasan 227 AH, Sunan Saeed bin Mansur

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The four main Shia books:

Muhammad bin Ya'qub bin Ishaq Al-Kulayni Razi: Iran, 250– 329 AH, ‘ Kitab al-Kafi ‘

Muhammad ibn Ali ibn Babuya al-Qummi: Khurasan, Ray, 310– 380 AH, ‘ Min la Yahadrat al-Faqih ‘

Muhammad bin Hasan al-Tusi: Tus , 385 - 460 AH Buried in Najaf, ‘ Tahzeeb al-Ahkam ‘ and ‘ Al-Astabsar ‘ .

Basic books of the Abadi sect:

Jami al-Sahih. Tarteeb Al Masnad :

Al-Rabi bin Habib al-Farhadi in the 2nd century AH, and later by Yusuf Ibrahim al-Warjalani (d. 570 AH), most of which are narrated from Abu al-Shiaysha Jabir bin Zaid al-Yahamdi Al Azdi, who was born in Amman and was a student of Umm al-Mu'minin Aisha (RA) and Ibn 'Abbas (RA). Some Abadi (Abazia) books of hadith have been translated into Urdu.

Authenticity of the Books of Mughazi

Among the authors of the Books of Maghazi, which date back to the first period of Islam were liars and Shia Rafzis :

Uthman al-Bijli,
Muhammad ibn Ishaq,
Abu Makhnaf Lut b. Yahya,
Muhammad b. Umar al-Waqidi,
Ibrahim b. Muhammad al-Thaqafi

What is the reliability of biographical books (Seerat al Nabawi) under the auspices of hadith scholars, seerat wal Mughazi when it incorporates the shia traditions into the books of the Sunnis, the hadiths in which the religion of Shia has been promoted, and the manner in which the Rafziat was included in the events after the arrival of the Holy Prophet (SAW) in Madinah,. Most of them are false, fabricated and some hadiths seem to support Shia philosophy, the events that have been narrated are numerous impeachable, but some examples are as follows:

A. **The first example of this is the narrations of the brotherhood between refugees and locals called Muakhat مواخات, which was narrated between the Holy Prophet (SAW) and Ali (RA), although this was not correct. Narrated by Ibn Abi Shaybah in Al Mussanif (4/485) in Tazweej al-Sayyida Fatima (RA). Ibn Sa'd wrote three narrations from al-Waqidi in Tabaqat-e-Kabir: 3/22, 67 :**

1. **The first brotherhood he reported : between the Prophet (SAW) and 'Ali (RA).**
2. **The second brotherhood he reported : between Ali (RA) and Sahl bin Hanif (RA).**

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3. **The third brotherhood he reported ; between the Holy Prophet (SAW) and Uthman Ghani (RA) the son in law of the holy prophet.**

Al Muntazim fe Tareekh ul Umam wal Mamlook 3/74 : Muakhat between al-Zubayr (RA) and Ali (RA), Between Ali (RA) and Sahl bin Hanif (RA).

The traditions of Muakhat have often described Kizab hadiths and Zaeef (weak) by scholars :

Ref: Al-Tirmidhi narrated in Sunan al-Tirmidhi: 5/636, which is written as Hasan Gharib, al-Kamil fi Zaufa al-Rijal: 2/588 in Zaeef. Ibn Athir in Asdul Ghaba: 3/606 termed it Asnad Zaeefa .Albani in Ahadees Zaeefa wal Mozu: 1/355, 356 termed it Mozu. Hakim in Mustadrak different narrations,. Imam Ibn Taymiyah has denied any Muakhat among the Muhajirs, Minhaj al-Sunnah al-Nabawiyyah: 5/71, 7/361

The scholars of Jirah and Tadeel have described most of the hadiths as daeef, shia, mursal. Tabarani has also written it Kizab (Lie) , Ibn Kathir has also written that most of the scholars deny the Muakhat between Prophet (SAW) and 'Ali (RA): Al Bidaya Wal Nihaya : 3/226.

Note: These narrations are from the time when the state of Madinah was not even a week older after the 1st establishment of the state of Medinah i.e. 1 AH / 622 AD.

B. **The second example is Story (Qissa) Ghadir Khum: What was the real tale and made it invented religious story, its original version has also been written and later tactfully it was dragged to imamate, scholars have written a lot on it. Its reference on Al Tibri's list is 150, and Shi'a references gave it a religious color. Sahih Al-Bukhaari, Kitab al-Maghazi and Fath al-Bari 8/65. Musnad Imam Ahmad: 5/350, 419, according to**

them Ali (RA) was bringing khums or booty from the Yemen with Khalid bin Waleed (RA). At Ghadir Khum, it was complained to holy Prophet that Ali (RA) had brought a slave girl into his sexual use from the government treasury (5th part of Government taxes received from administrators of different areas of the state called ' Khumus '), which led to a ruckus, the subsequent events are also recorded, but there is no mention of announcement of Ali's khilafah or Imamate anywhere in it. Being head of the state of Madina prophet always use wisdom to solve controversial issues with intelligence, Holy prophet usually gave words of praise to different companions for the compilation of hearts. The state of Madinah had a strict accountability system and it was common practice to deal with complaints to end the dispute.

In Shi'a hadiths, it is narrated from Habba al-'Arni, Sulaiman bin Qaram, Salma bin Khel, which can be seen in al-Kamil fi Daifa al-Rijal: 6/2222, 3/1196, 1197. Shi'a writer Abdul Razzaq: 15/225. Imam Ibn Taymiyah expressed his doubts in Minhaj al-Sunnah: 7/319, 320. Al-Badayah wal-Nihaya: 5/ 95 It is also written about the chaos in the people of Medina.

c. **The third reference is the incident of Saqifa Bani Saada and the events of The allegiance of Abu Bakr (RA) and the Khilafah: In this, the narrators have blown a lot of dust, on which the scholars have done a lot of research:**

Ibn Saad wrote in al-Tabaqat al-Kabir: 3/568, 4/97, and Sirat Ibn Hisham: 656, 661 have reported. Al-Blazari also contains Shia's like Muhammad Saib Al Kalbi, Abdul

Razzaq Sanani, and Abu Mukhanaf are narrators. While Hisham Kalbi and Abu Makhnaf type Shia narrators in Tarikh al-Tabari: 3/206, 207, 208, 209, 210, 218, 222. And Shi'a historian Asim Al-Kufi: 152, 154. And Ibn Abi al-Hadid has narrated from Waqidi, Ibn Abdul Aziz Al-Zuhri and Rustam Tabari in Sharh Nahj al-Balagha.

D. The fourth reference is the departure of Usama (RA) as head of Islamic forces in the reign of Caliph Abubakar (RA).
E. History of Rida Wars in reign of Caliph Abubakar (RA)
F. Establishment of Majlis e Shura for the caliphate of Usman Ghani (RA).
   The list of references for all of them is very long. Some details are provided in ' Tareekh o Quran o Hadees ka Taqabul ' – Sahih Tareekh Islam wal Muslimeen – page 11-18
   In all above rawafiz have entered fake narrations.

Note: We have tried to draw attention of the readers in this direction only by pointing to a few disturbing events out of dozens of such occurrences.

Nasir al-Din al-Albani has commented on many such narrations in his critical review of the narrations of sirat – one of which is mentioned that when the Holy Prophet (peace and blessings of Allah be upon him) came to Madinah, it is said that the girls of Banu Najjar sang songs . Albani says that reference is given from the Al Hisham's book but that has no such narration. Al-Bayhaqi narrated from Anas (RA) from the reference of Ibrahim bin Sarma,

on which Ibn Kathir said, 'This hadith is poor from this mention, Ibn Sarma has been described by Ibn Moin as Evil Liar (Kizaab al Khabees), Ibn Majah has also narrated it but it is not written that it is an incident of Madinah, it is written in Sahih Bukhari that it is an incident of a marriage - pages 129, 130

Conspiracies against The Islamic Caliphate

The background of the circumstances under which the promotion and publication of Islamic sciences was taking place in the first period was such that actually the Caliphate of Rashida and the Caliphate of Banu Umayyah had ended by 132 AH, after which Abu Muslim Khurasani, carrying black flags from Khurasan, apparently came as a supporter of the Alawite Shias, and as a result the Abbasid Caliphate came into existence, the Abbasid Caliphate reign in Baghdad in 750 - 1258 AD /132 - 656 AH, and in Egypt from 1261- 1517 AD / 659-922 AH.

On July 11, 750 AD/ 132 AH, Caliph Marwan II was martyred, and on August 9, 750 AD / 133 AH the Bani Umayyads were massacred, after the transfer of the capital from Damascus to Baghdad, the Abbasid Caliphate lasted for 508 years, but during this time the temptations, Kharooj and powerful regional governments under the shadow of the Caliphate continued to lick it like grass.

During the Caliphate of Ali (RA), Shias were divided into two parts, out of which khawarij were abolished in the Caliphate of Bani Umayyah, but the Shi'a raised its head and a series of Kharooj (rebellion) initiated, the Caliphate of Bani Abbas extended from Iraq to China in the east and from Syria to North Africa in the west, but under the influence of the Caliphate in different areas, there were Rafidi, Ghulat or Shi'a rulers, let's take a look at them whether academics and scholars from these same areas founded different sciences ?

This book mainly covered the early centuries of Islam, in which the subject of muhadditths is inclusive, but Shia Sufism has changed its elucidation again and again,

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somewhere it was effected by Majusit (Zoroastrians) and at someplaces it seems to be influenced by Hinduism, Shamnism or Budhism. And in some areas effected by jewish and Roman philosophy. Iran's Ismaili mysticism in Indian Subcontinent is also discussed ahead.

The reasons why people are converting their castes to Alawites ? and making of fake family trees is understood that they are influenced by Brahmins philosphy, eventhough doubts were cast on the ancestry of Fatmid by Abbasid, elsewhere Mughal emperors in India cast doubt on ancestary of Sayyid Bhais and Sadat Barah and it was documented in history books.

Shia Rule in the past

Iranian and Caucasian regions

Justinian dynasty : Zaydiya 791- 974 AD /175 - 364 AH - Region of Gilan

Alawite Tabaristan : Zaydiya 864 - 929 AD/250 -317 AH Tabaristan

Ishanid : Shia Kurds 912- 961 AD / 300 – 350 AH, Iranian Azerbaijan, Khuzestan, Kurdish regions

Ziyarian: Nizari Ismaili 928 - 1043 AD/ 316-435 AH, Tabaristan, Isfahan, Shiraz

Al-Bauyia:

Zaydiya later Twelver 934-1062 AD / 323 – 454 AH

Al-Bauyia ruled from Ray to Kufa and Baghdad, and on the other side from Zanjan, Hamdan, Isfahan, Kerman to Baluchistan. The circumstances were so deterioted that in 325 AH only Baghdad was left under rule of Abbasid Khilafat. In 338 AH., Shia Sunni riots took place in Baghdad. In 349 AH., Muazz al-Daula Al-Bauvhi closed many mosques in Baghdad. In 351 AH., Muaz al-Daula started committing atrocities on the Sunni people. In 352 AH on January 30, 963 AD, innovations of Nuha, Mourning and Muharram rituals began in Baghdad. In 352 AH on 21 December 963, the innovation of Eid Ghadir began, in 356 AH Muaz al-Daula started the forced mourning by the state order, after which he died. In 359 AH, it was ordered to celebrate Eid ghadir again. In 443 AH, there were severe sectarian riots in Baghdad. In 454 AH., al-Bauyia's rule came to an end.

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Hasanweid: Shia Kurds 959 - 1047 AD/ 348-439 AH, Iranian Azerbaijan, Zogars Mountains, Khuzestan, etc.

Al-Kakuya: 1008 -1141AD/ 399-536 AH, Was a relative of Al-Bauyia – Western Prussia, Jabal and Kurdistan

Nizari Ismaili State:

Nizari Shi'a 1090 -1256 AD /483 – 656 AH, Qila al-Maut, Hashashin, Hasan bin Sabah. They had centers and forts from the Iranian region of Qazvin to The Region of Hama in Syria.

Hejaz:

Hijaz : Sharif Makkah was a Zaydiya Shia, his emirate was from 967- 1916 AD / 357-1335 AD, later they converted to Sunni

Madinah : Sharif Madina, Twelver Shi'a 976 – 1495 AD/ 366- 901 AH, later they converted to Sunni

Yemen:

Banu al-Akhidr : Zaydiya 865-1066 AD / 251-459 AH , al-Kharaj, Tahama

Al-Rasid: Zaydiya 897-1970 AD / 284 – 1390 AH, North Yemen

Banu Salih: Ismaili 1047 – 1138 AD / 439-533 AH, Sana'a, Jabla

Sulaimania : Shia 1063 -1174 AD / 455- 570 AH , Towards North in Southern Saudi Arabia

Hamdani : Ismaili 1099 - 1174 AD/ 493-570 AH, Jabla, Sana'a Region

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Banu Zari: Shia 1083-1174 AD/ 476- 570 AH, Zalkut, Al-Makla, Aden

Matwakli : Zaydiyya 1918- 1970 AD / 1337-1390 AH North Yemen

Bahrain:

Qaramati: Ismaili 900– 1073 AD/ 287-466 AH

Ayunion: Twelver 1073 – 1253 AD / 466-651 AH

Iraq and Syria Levant:

Hamdani: Shia 890-1004 AD/ 277-395 AH, Northern Iraq and Syria

Banu Mazeed: Shi'a 961- 1160 AD / 350-555 AH , Kufa, Hala and Het

Namiri: Shia 990-1081 AD / 380 – 474 AH , Raqqa, Harran

Aqeeli: Shia 990–1096 AD / 380-490 AH , Mosul, Northern Iraq and Syria, Diyarbakar

Mardasi: Shia 1024-1080 AD/ 415-473 AH, Raqqa, Aleppo, Baalbak

North Africa, Egypt:

Idrisi: Zaydiyya 788-985 AD / 172-375 AH Morocco

Fatimids: Ismaili 909-1171 AD / 297-567 AH, Qirwan Tunis, Mahdia Tunis, Cairo, called Fatimid Empire , It spread from Tunisia to Multan.

Banu Kunz: Ismaili 1004 -1412 AD / 395-815 AH, Northern Egypt, Aswan, Nuba

Zirion: Ismaili 972 -1148 AD/ 362-543 AH, Algeria, Afrikia

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These were the declared Shi'a states, including Zaydiya, Ismaili and Twelver (Athna Ashri) , the Zaydiyya could not establish a foothold for a long time except Yemen. While the establishment of the provisional regional twelver Shia states mostly indebted to Al-Bauyia. Similarly, Ismaili states were established with the blessings of the Fatimids, these governments did not mean that Shia religion was popular among the masses, but the Shia rulers recruited army of Mawalis and gangs and tried to change the religion of the people by force after capturing the governments , but as soon as their rule ended their names and symbols of the sects did not stay behind.

Qaramta :

Qaramati or Qaramata : 899–1077 AD / 286 – 470 AH - Ismaili Shia - Center al-Hassa (present day Saudi Arabia), its founder was Abu Said ibn Bahram al-Janabi, born 231 AH or 241 AH in Janaba, Bushehr Iran, died 301 AH al-Hassa, he established his government in Bahrain, captured Amman in 291 AH.

On December 6, 929 AD/ 317 AH, Qaramata attacked Makkah Mukarma during the Hajj season, massacred there, destroyed Zamzam well, and uprooted the Black Stone (Hajr Aswad) and took it to Qatif – the dispute among the Ismailis was over the Imamat of The ‘ Mubarakiya ‘ sect and ‘ Ismail bin Jafar ‘, and in this context their sects continued to be divided. Qaramati started to preach for Imamat of Abdullah al-Mahdi Billah 874 – 935 AD / 261-324 AH, later the same established the Fatmid state. They attacked the Hajj caravan and killed 20,000 people in 294

AH, their terrorist activities were supported by the Fatimid government, in the 10th century AD, the Qaramati influence began to decrease, Some Qaramati's were influenced by Fatimid philosophy and migrated to the areas of Egypt, Iraq and Multan. While they were defeated by the Ayoni Empire

Multan Pakistan: Qarmati Ismaili 959- 985 AD / 348– 375 AH, Mahmud Ghaznavi invaded Multan in 1005 AD/ 396 AH against The Ismaili Qaramati ruler of Multan Abu Fateh Daud, a large number of Ismailis were killed, after which they merged with the population, and majority of them adopted subterfuge (taqiyya) and later became Sunni Sufi pirs.

Khorramti or Kharmati

It was an Iranian Shiite group based on Zoroastrianism Mazdakism, also known as The Mehmira محمره because of their red dress – the Qazilbash, known as redheads, launched a political and religious movement from Azerbaijan that led to the establishment of the Safavid Empire who were from Kharmati race.

Its leader was Babak Khorramti, born in Ardabil, Iran around 170 AH, died 224 AH in Samara, Iraq, he started this movement from Azerbaijan for the revival of Iranian Sassanid or Zoroastrianism, it is considered a branch of Mazdakism, Al Masoudi has described him as a descendant of Fatima, the daughter of Abu Muslim Khurasani, to show him a Muslim. Babak Khurrami continued to spread terror from his fort for 23 years. He was eventually arrested by an

Abbasid army general and sent to Baghdad, where he was sentenced to death.

During the Russian occupation of Azerbaijan, he was declared an Iranian hero in the 20th century, and a city and district made in his name in Azerbaijan, and produced a film on him in 1979. In Iran, when Iranian nationalists started looking at pre Islamic Iran in the 20th century, they made it a national hero.

Qazilbash

The Qazilbash Turkmen was a Shia militant group, it flourished in Azerbaijan, Anatolia, Armenia, the Caucasus and Kurdistan after the 15th century AD, thanks to which safavid rule was established over Iran, they are called Red Jamgan in Persian and Mehmaria in Arabic, who wear red clothes and a special style of hat, they are twelver Shia and are considered the spiritual successors of the Khormatis.

Shaykh Haider and Ismail Safavi I, who were the heads of the Safavid Sufi order, were elevated to the status of divinity by Qazilbash, due to which they were called transgressor or Ghulat .

When the Safavids captured the Tabriz, they did not have any book of The Twelver religion, they bought a book from the local market and took guidance from it, later Shia Mullahs were imported from Lebanon and Iraq who laid the religious foundation. Earlier imported Mullahs did not care a lot about religion and kept following Ghulat philosophy.

Ref: An Introduction to Shia Islam – Moojan Momen page 397

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Qazilbash, who lives in Turkey, is considered to be an introvert or Batnia because of their beliefs.

In 1514 AD, during the reign of Sultan Selim I, there was a war between the Ottoman and Safavid army, in which the Qazilbash Army was defeated, and the idol of Abbas Safavi, who was wearing the cloak of divinity, was destroyed. Due to rivalary among Iranians and Turkmans the Shah Tehmasp 1 attacked and defeated Turkman strength. The later Safvid Shahs gradually weakened them and appointed non-Turkmen in the army and important positions. The dishearten Qizlibash started going to remote areas, and they also reached Afghanistan and India.

In the first Anglo-Afghan War 1839–1842 AD, the Qazilbash supported the British, due to which Amir Abdul Rahman Khan declared the Qazilbash as anti national, and the people started attacking them, generally it was believeed against the Shia minority, because Qazilbash were Shia. A small number of them settled in Romania and Bulgaria and in Pakistan. General Yahya Khan was Qazilbash of Iranian descent.

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Iranian Sufism

During this time, there was no revival of regular Sufism nor did they had established regular governments, it happened in later periods and all these events took place in Iranian areas, Sufis had mixed their fabric with Shia and some of them were declared Shia, some were semi-Shia but generally pretend themselves to be Sunnis, to seek the benefaction of Sunni caliphs and Sultans.

a. **Persians played a mammoth role in emerging and structuring Sufism. One of the first to formalise Sufi principles was originally from Nihawand Iran, the Junayd of Baghdad (830-910 AD/ 215- 298 AH) who was disciple of Persian Sri Saqti.**
b. **Persian Sufi poets:**
   Rudaki, Rumi, Attar, Nizami, Hafez, Sanai, Shamz Tabrizi and Jami.
c. **Persian Sufi poems : The Masnavi of Rumi, The Bostan by Saadi, The Conference of the Birds by Attar and The Divan of Hafez etc.**
d. **Almost all Shia and Sunni Sufism belonged to Iran and the Ismaili influence on them is very prominent, an example of this is that after al-Bauyia, if anyone gave a formal appearance to the Twelvers (Isna Ashari) religion, it was given in the Safavid period, while the ancestors of the Safavids were from the Sunni Sufi order, who patronized the Shia by inviting scholars from Lebanon and Iraq. Twelver Shia religion is commonly called the Safavid religion.**
e. **All the Shia religions associated with Sufism were included in the Ghulat, medieval Shia scholars expressed their displeasure with them, but in recent**

times after the Iranian revolution, some such sects were again declared Shia for political expediency.

f. Sufism provided Quranic base to heretic thoughts like Astrology, Ilm Jufar, Ilm ul Hindsa and Ilm Ramal (Fore telling by figures, amulets, predictions, arthmatic, geomancy, divination). They state that Jafar Sadiq had written a book on the knowledge of ' Ilm Jufar ', in which future problems and sufferings of the Ahl al-Bayt were written, according to them it was derived from the Quran by Ali (RA) and gave it to Jafar Sadiq. علم جفر، علم الاعداد، علم نجوم ، علم رمل

Concealed or Latent knowledge: Esoteric (batin)

The Sufis established the belief that the Quran has an ' apparent ' meaning , and other ' latent ' meaning. The real purpose and desire is in the ' latent ' meaning, the ' Inspired knowledge ' Ilm al-Duni علم الدنی is related to Khizer, and Ali (RA) who also had latent knowledge. The unity of existence وحدت الوجود , ("the Unity of Being ") was recovered from the veiled interpretations of the Quranic verses, the details of which can be seen in the writings of Ibn Arabi – In Persian it is called ' Hama Aoust' ہمہ اوست Six recital اذکار were recovered from a verse of Surah Baqarah سورة البقره. i. Mention of self, ii. Mention of heart, iii. Mention of head, iv. Mention of soul, v. Zikr of khufi and vi. Zikr of self. ذکر نفس ، ذکر قلب ، ذکر سر، ذکر روح ، ذکر خفی، ذکر ذات

Ibn Arabi employed the term ' wujud ' to refer to God as the "Necessary Being". He also attributed the term to everything other than God, but insisted that '

wujud ' does not belong to the things found in the cosmos in any real sense. Rather, the things borrow wujud from God, much as the earth borrows light from the sun.

The Sufis have a supposed hadith according to which it is narrated from Ali (RA) that the Prophet (SAW) has told him seventy chapters and he has not told this knowledge to anyone except him. The hearsay about latent or hidden knowledge via Ali get to the prophet, and sometimes straight to God.

Ibn Al-Jawzi and Al-Dhahabi say that Ali (RA) and Hasan al-Basri (RA) never met with each other - the general opinion is that his allegiance was as of Imran bin Hasen al Khuzai (RA) d. 35 AH .

In Sufism, 4 pirs, 14 families and 7 groups are mentioned with the tradition of the division of Khurqa. In these traditions, rafidism is mixed and fed.

According to the Sufis, the Quran is a book of letters and instead of its apparent meaning, labyrinths of letters are discovered from it, for example, whoever sees the Arabic letter Meem م forty times would be blessed, same as letter Bay and Hay ب ، ح were used for lucky things. Haroofia and Nuqtia Sufi sects apply same slant.

Beliefs about the transmigration and reincarnation:

Surprisingly Sufis started divine revelation by means of inspiration and revealed manifest کشف و کرامات. After meeting the Prophet in a dream, Sufi would claims that their knowledge and kashf (divine

inspiration) is the result of direct gain from the Prophet. The Revelation to the Messenger of Allah used to come through Gabriel, but the Sufi saints claim that they have collected this treasure through the direct sight of God by means of Wazaif (muttering of sacred words). There is a fake hadith that the coming of the Prophet in a dream of any one is always factual.

New terms were coined such as ' allegiance بیعت ', ' wasila ', ' taqwa ', ' tuwakul ', ' mujahida ', ' tazkiya ', ' shaheed ', ' wisaal ', ' fatiha ' and ' reward اجر '.

The pledge of allegiance in which the souls of the living or the dead collect munificence and blessings.

Inspired by the observation of the truth of prophet Musa (AS), they invented Deedar Rabbi (' sighting God '), Fina fi al-Rab (' lost in contemplation ') and Fana fi al-Fina (' annihilate ').

Major Sufi books :

Fusus-ul-Hikam ("The Bezels of Wisdom") and Tarjuman al-Ashwaq ("The Interpreter of Desires") by Ibn Arabi – 1165-1240 AD/ 561-637 AH.

Note: It is astonishing that when Ibn Arabi born at that time all major Irani Sufi's were dead but his philosophy penetrated in all prevailing Sufi orders and thoughts in 7th century.

Kitab al-Khalwa and Kitab al-Riaya li-huquq Allah ("Obeying God's Permits"). Harith Muhasabi Anizi al Basri (170- 243 AH)
Kitab ul Sidq - Saeed bin Musa al Hiraj d. 286 AH

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Al-Lama - Abu Bakr Siraj d. 278 AH

Qutb al-Qulub – Abu Talib Makki d. 386 AH

Risala Qusheri - Abu al-Qasim Qasheri d. 465 AH

Sufi prayers:

I. **Salat Fatima: After that one has to walk 11 steps**
II. **Salaat al-Isra : It is the prayer of Abdul Qadir Jilani, in which 11 steps have to be walked.**
III. **Salat al-Tasbeeh**
IV. **Salat al-Hajat**
V. **Salat al-Khouf**
VI. **Salaat al-Khizr – to invite Khizer**
VII. **Salat Awabeen**
VIII. **Salat Istikhaara – foretell, predict**
IX. **Salat al-Noor**
X. **Salat Ghausia etc.**

Other Sufi Practices:

a. Zikr – ذکر ، مراقبہ Methods of mentioning:

Sufi orders engage in ritualized dhikr ceremonies, or sema.

Sema سماع includes various forms of worship such as recitation, singing (the most well known being the Qawwali قوالی music (of the Indian subcontinent), instrumental music, dance (the Sufi whirling of the Mevlvi order , incense, meditation, ecstasy, and trance.

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Dhamal : usually women dancers with spread out hairs , intoxicated men, perform dance on the drum beats called Tanboora, dispersed hairs, raising hands, coquet hips. Moreover Inspiration for Love stories of women, musical instruments , female voices and Intutive dancing, Gatherings of Wajd and Hal (religious fits, ecstacy). Dance and Sarod (Music) for the Glory of the Soul. Sufi whirling (or Sufi spinning) is a form of *Sama* or physically active meditation.

Some Sufi orders stress and place extensive reliance upon dhikr. This practice of dhikr is called Dhikr-e-Qulb . The basic idea in this practice is to visualize the Allah as having been written on the disciple's heart.

b. Hal: حال

There is no good English translation of Hal, because it is a product of Irani Sufis. It is a condition of religious fits, ecstacy, when a person looks like out of his senses usually due to the loudness of music, love songs, intoxication, or watching dancers or eunuchs in theatres. Its longer form called ‘ Muraqba ‘.

c. Meditation : Muraqba

Related concepts are ecstasy (wajd), annihilation (istilam), happiness (bast), despondency *(*qabd), awakening (sahu), intoxication (sukr) and on the loud drum beats the dance performer of Dhamal and actions performed by closing eyes and moving hairs in circle looks alike insanity for the duration of the dance. Ganj Bakhsh Hijwairy Lahori in his book refred states of ‘ Sehv and Sukkur ‘ with reference to Holy Prophet.

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d. Fana: فنا

Mansoor Hallaj was sentenced being heretical by announcing such belief. " The persons having entered this enlightened state are said to obtain absolute awareness of an intrinsic unity (Tawhid) between God and all that exists, including the individual themselves ".

e. Ascension - Meraj :

The Holy Prophet (SAW) had the pleasure of Meraj only once in life time, but the Sufis would travel to Paradise, and observe the hell without fail. Sufi's cosmology is called "Tanzalat-e-Satta" discussed in the exegesis of ' Fusoos-ul-Hikam ', a book by Ibn Arabi.

- **i. Alam-i-HaHoot (Realm of He-ness),**
- **ii. Alam-i-Yahoot (Realm of First Manifestation),**
- **iii. Alam-i-LaHoot (Realm of Absolute Unity),**
- **iv. YaHoot and LaHoot indicates Absolute Unity.**
- **v. The creation takes place in the coming levels of Jabrut, Malakut and Nasut,**
- **vi. Alam- i- Jabrut (Realm of Intelligence), Alam-e-Malakut (Realm of Soul), Alam-i-Nasut (Realm of Physical bodies).**
- **vii. Sufi books are full of their powers while describing as Aalim e Bala (World above heaven), Aalim e Sifly (The lower region, earth), Aalim e Ulwi (The upper region, heaven), Aalim e Ghaib (The invisible world), Aalim e Fani (This world). While flying high do not even need Buraq. They would congregate Ali (RA) on every throne of the sky.**

f. Karamat : Miracles :

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High-mindedness refers to supernatural wonders performed by Sufis. karamat has a sense similar to charisma, a favor or spiritual gift freely bestowed by God. The marvels ascribed to Sufis have included supernatural physical actions, predictions of the future, and "interpretation of the secrets of hearts". Belief in the miracles of saints or karamat al-awliyaʾ, literally 'marvels of the friends of God' has been a belief of superstitious and ignorant public.

They have beliefs in the background of Sufi karmat, firstly, Sufis get direct benefit from the God, some Sufis unite with God, and in some God is dissolved, as a result of this unity, command or control comes under their authority. Most of their deeds are verbal, which they describe themselves or their murids (disciples) use to write in the biography books.

It can be assumed that Sufi suffer from psychosomatic problems, in which the patient becomes a victim of daydream, misguided thoughts and influences, delusions and superstitions. Sufi books are full of stories of the karamats and miracles, Some one deny or show doubts on the stories is labeled as apostate Munkir or refutation of Wilayat (self created consecration by Sufis).

Abdullah bin Ali Siraj writes in Al-Lama fi al-Tasawwuf, p. 382: "Bayazid Bistami used to say that " God raised me up once and made me stand in front of him, and said to me ! My creation wants to see you. I replied to God you decorate me from your Unity (Wahdaniat), dress me up with your Ananiat (self conceit), and raised me to your Ahdiat (oneness), so that your creation may speak that they have seen ' you ' ".

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In the same book, he writes, "Bastami used to say that when I reached this place of oneness, I first acquired the appearance of a bird whose body was of ahadiat (oneness), and the wings were of demomat, in ten years I flew in this state, then I reached an air that was 100,000 times more powerful than it, so I used to fly in this air. I stayed, until I reached the field of Azliat (eternal existence), and when I reached there, I showed the tree of Ahdiat (oneness). According to Siraj, the ‘ Bistami ‘ also described the characteristics of the soil there, the root of the tree and the branches. The story continues, but the end of that according to Bistami 'Then I saw monotheism' !, that is, i.e. I was united with God “.

‘ Sahl ibn 'Abduallah al-Tastri ‘ used to say, "Whoever becomes disenchanted with the world for forty days with sincerity and honesty, it is necessary to express miracle on his hands from God, and whoever does not show miracle is neither true nor sincere in his devotion and sufism."

It is narrated in book ‘ al-Qashiriyah ‘: p. 678 that some one asked Ahmad Tabarani al-Sarkhasi , "Has there been any miracle for you?" He said yes, when I was initially going through the stages of 'intention', once I needed a lump of clay to use for toilet purposes, I did not find any chunk of mud , so, I caught some air in my fist, it became pearls, I used them for sanitization and threw it away.

When ‘ Ibrahim bin Udham ‘ use to give some charity, the bags made of hair in his house were filled with gold and silver. (Ref: Hulia tul Aulia)

‘ Zulnun ‘ was also a Sufi wali, his deeds were described that once he was sitting on a cot, he ordered the cot to rotate in the four corners of the house, as soon as get the

order that the cot started roaming in all four corners, then after some time he asked the cot to stop, then it stopped.

Zindeeq and Sufi : زندیق اور صوفی

Ibn Jozi writes in ' Talbis Iblis ' that in the beginning, the word ' Zindiq ' was applied to Sufis, because they had distorted the initial teachings of religion as desired, these people had gone far away from the facts of religion, some of them were those who spread the belief of transmigration and then there were people among them who spread beliefs of penetration, Halool, Ittehad and Wahdat ul Wajood. These people believed that it is not necessary to follow the religion of Islam to get closer to God, other religions besides Islam are also a means of getting closer to God, any religion a person follows will be accepted by God. Until the reign of Al Mutwakal, Abbasid took severe actions against Zindeeqs (Sufis) but when Ale Buyid and Fatmid floated Shia theories zindeeqs started their activities more openly.

Some famous Sufi sects:

Alawi, Alawia, Alawite, Bektashi, Nemat Elahi, Hashashin, Babak Khurrami, Batini, Baha'i, Babi, Druze, Haroofi, Akshari, Kesania, Mahdwiya, Qalandaria, Nuktawi, Noor Bakhshi, Nusairi, Ubaidi, Qaramati, Sheikhia, Tawabeen, Badawia, Burhania, Chishtia, Khalutia, Kabrawia, Madaria, Maulvi, Muridiya, Naqshbandiya, Qadiriyya, Rahmania, Rafa'i, Safavi, Sanusi, Shazliya, Suharwardia, Tijaniya, Owaisia, Zahabiya etc.

The practice of Sufis shows how common the philosophy of Shi'a sects and Ismaili da'is is is among them in various parts of Islamic state.

Sufi Terms

Dictionaries are full of Sufi terms, some of the famous terms are as follows, the special thing is that most of the prominent attributes are imaginary, superstitious and having fake doctrine, otherwise those terms have no reality, nor is Sufism any useful philosophy in the practical world. These are out of work folks, idle people who were not concerned about the prosperity, security or defence of the Islamic nation, nor have their existence ever stopped any annihilation on the nation.

" Halool, Wahdat-ul-Wajood, Wahdat-ul-Shahood, Hama Aust, Tassuraf Batni, Wilayat, Deedar Elahi, Karamat, Mushahida e Haq, Batni Aloom, Zikr Qalandaria, Qayyum, Qutb, Zikr-e-Noor, Kashf Qaboor, Abdal, veneration of Pirs, veneration of graves, Ishq and Masti, Samaa, Wajad, Bowing graves, Jam-o-May, Ghaus, Tassuwr Sheikh, Tawaf Grave, Khwaja Buzurg, Khwaja Khizr, Beheshti Darwaza, Rijal-ul-Ghayb, Dhamaal, Piran Pir, Kamilin, Khurqa, Arifin, Astana, Sama'i Moti, Shrines, Dargahs, Knowledge of the Unseen, Tasuuruf, allegiance, intercession, renunciation, soul bud, sukar, sahv, Chillay, Shash Qufil, Haft Haikal, Ava Gon, Kashf, Rauia, Qawwali, Ilham, Dhamaal, Music, Companions of Tiran, Shatahiyat, Annihilation and Survival, Funa o Baqa, Wajib al-Jawab, Wajub, " etc.

On which basis the history of Sufism is described, i.e. Poverty and hunger, it does not exist anyplace now, Sufis used to starve after kicking God's blessings and sustenance, they believed that perhaps by starving or

eating less, their status would be elevated, there were very few Sufis who used to eat by earning, the majority were accustomed to begging and free food or charity of Sultans and rulers. The Sufis belonged to Iran and most of their ancestors were Majusi (Zoroastrian or Shamanists), in the later periods, when the era of the Sultans come, they were settled them in remote areas on the missionary fashion, supported them and gave them freehands.

Ismaili Sufi Missionaries

Ismaili missionaries had already been embedded in most areas, Osman Ali Hajveri Lahori, was the first to come to the subcontinent, he was sent by Ghaznavids in the 5th century AH. After that, the Iranian Sufis were tied in the Sub Continent. The Sultans showered blessings and played an important role in enhancing their personality among the masses. On one side there were the Sufis who had relations with the rulers, followed by the second and third tier Sufis.

Care taker of the graves also have categories in terms of income, some had state patronage and collect donations from superstitious public. Those are called ‘ Gadi Nasheen ‘, ‘ Mujawars ‘ and ‘ caretakers of graves ‘. Some are millionaires, landlords, Industrialists, politicians and crooks.

Their rituals and fashions are different from Muslims, they wear threads, Iron bangles, amulets, steel chains, necklace and rings and practice witchcraft. They place the Quran in the graves while burying peoples, or bury the poetry book of the Aala Hazrat in sub continent. They believe they can see imaginary picture in their thumb nails and later kiss that and tap it with the eyes. Ignorance and myths are so

much popular that a separate book can be compiled on it. Selling amulets and spiritual symbols is part of their industry.

In the 10th century AH, Ismaili dais had come to India in the garb of Sufis, we have mentioned them in the Ismaili chapter, the Ismaili state of India, whose center was Multan, consisted of areas from Punjab to Sindh. The Ismaili state 968 AD use to pay tribute to Fatimi Imam al-Muiz in sermons. Fatimi currency was used. According to ' Ayoon ul Akhbar ' Fatimi Imam ' Al Muiz ' wrote a letter to Multan's Ismaili Sultan ' Jelam bin Sheban ', praising him for his success, and sent a few green flags for encouragement . In 1005 AD/ 396 AH Mahmood Ghaznavi's invasion damaged a lot Ismaili Dawah process. Many Ismaili adopted subterfuge and became Sunni, rest migrated to Gujrat.

Reference : Ayun al-Akhbar, Vol. 6, p. 219

The Ismaili belief of the manifestation of Imam, was based on the idea that ' apparent and the concealed ' and period of appearance can only be interpreted and elucidated by Imam Al-Munsos, without which it is not possible to attain the religion. Only After the end of political power in 1256 AD / 654 AH, the status of Imam went backwards, but there was no change in his spiritual and religious status, Nizari Imam Mustansar Billah, who now adopted the Sufi identity of ' Shah Qalandar ', has tried to keep this point in mind in his book 'Pandiyat Jawan Mardi'.

Ref: Mustansir Billah II. Pandiyat i Jawanmardi trans Ivanow, W – Leiden 1953

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Shahab al-Din Ibn Hibbash Suhrawardy: 1154-1191 AD / 549-587 AH

who belongs to the tribe of Dais and Sufis and was murdered for his behind the scene political activities, and not to be misconstrued with Abu Najib Suhrawardy and Shahabuddin Suhrawardy – Sultan Salah ud Din Ayubi killed him on the charge of atheism.

Abu Najib Suhrawardy's nephew, the famous poet Iraqi, when he came to India, became a guest of his disciple Baha'ud-Din Zakaria Multani, who was originally from Khwarazm and honored him with marrying his daughter. Ismaili Dai Shahbaz Qalandar died in 1274 AD/ 673 AH, who founded the Qalandariyya sect, he was also among the special disciples of Zikria Multani. Baba Fariduddin Ganj Shukar also benefited from the company of Shahab ud din Suhrawardy and Farid ud din Attar. Jalaluddin Bukhari was also part of this group.

Multan has been of special importance in the history of Indian Sufism, the Dai Sufis sent to India used Multan as the first stop, Nizamuddin Auliya, who was appointed by Ganj Shukr to the wilayat of Delhi, came from Delhi to Pakpattan and stayed with his teacher for months.

In the vast network of monasteries and shrines, the general public often does not know whose grave they are actually visiting, most of the pilgrimage sites in the Islamic world are either of Ismaili dais who have been active in underground feasts disguised as Sufis or Batnis باطنی , or there are fake graves and relics that the Ismaili dais have as their secret centers established. An example of this in Yemen is the tomb of the Ismaili female ruler Hara, where pilgrims have been tied for centuries, but the pilgrims do

not know that this woman was Ismaili, in Pakistan Bibi Pak Daman at Lahore and Abdullah Ghazi's shrine at Karachi, which have recently been decorated with fabricated historical references and links with Kufa. There are dozens of such pilgrimage sites in entire Islamic world, usually fake and fabricated.

Three Shams ud Din in history :

Imam Shams ud Din, Shams Tabriz and Pir Shams ud Din Multani

- According to research, Imam Shams ud Din and Shams Tabriz of Maulana Rumi are the names of one person. Pir Shams ud Din continued to travel for the organization in veil, after which the Nizari imamate was divided into Muhammad Shahi and Qasim Shahi lineages, both of which are called Tabrizi.

Ref: The Ismailis their history and doctrine – Farhad Daftry Cambridge Univ press

The Ismailis in Medieval Socities – Farhad Daftry – London

Shams Tabriz of Maulana Rumi: also known as Ismaili Imam Shams ud Din Muhammad Tabrizi, while some describe him as two different personalities, in some references he is described as the same personality - he was born in 1185 AD /581 AH and died in 1248 AD /646 AH and it is known that he was killed by Maullana Rumi's son. It is said that in the old age, Tabriz married a young bride, the maid of Maulana Rumi. Rum was a very rich person, in a tent in front of his palace, Tabrez used to make pleasurable moments with new bride, so the children of the

neighborhood used to make fun outside, on which Tabrez got angry and left, however, his grave is told in Tabriz, just as he would go missing again and again in the style of Batni Daais. Then the discovery of his grave in Tabriz is a very mysterious matter. Maulana Rum himself became a lover of a young boy named Chalpi, and says that he started writing masnavi on his request.

Ref: Maulana Rume – Maulana Shibli Naumani

Ismaili Pir Shams ud Din Multani's : father Noor Bakhsh was killed in 1265 AD /664 AH, then when he came to Baghdad, he was expelled from the city due to atheism, but he reached Multan via Debal in 665 AH, he was accompanied by a young boy, considering him homo, people started throwing stones, Shams ud Din produced a deer by miracle to eradicate hunger and since there was no arrangement to cook meat, he ordered the sun to come down to the earth so that the meat should be cooked, it is said that from that day it is very hot in Multan, otherwise perhaps before that there was snow falling there, his Sufi order is called Shamsi.

Noor Bakhsh: a famous Shia Iranian Sufi, he is also known as Mir Sayyid Qahistani, 1392-1464 AD/ 795 – 869 AH, it is generally believed that his father came to Iran from Bahrain, the stronghold of Ismailis, he became a disciple of Mir Sayyid Hamdani, his grave is near Tehran, and he has his own fiqh books, converted Twelver in Safavid era. His sect is found in Baltatistan, Ladakh and Kargil.

Shams ud Din Iraqi: Another Shia Iranian Sufi, 1456 – 1529 AD /861 – 936 AH, use to preach Shiat along with the Noor

Bakhshiya order, his grave is in Chadoora, Indian occupied Kashmir.

Mir Ali Hamdani: There was another Iranian Sufi, who was born in 1312 - 1384 AD /712 - 786 AH, like other Sufis, strange stories are told about him, it is said that he died in Swat Pakistan but was buried thousands of miles away in Khatlan, Tajikistan. He belonged to ‘ Samnania’s Kibarvia ‘ order.

‘ Samnani سمنانی ‘ was known to have practiced Hindu mysticism along with Iranian Sufism, these were the remanents of the Ismailis in Hamdan who had been ignored by Hulagu at the time of the cleansing of Hasan bin Sabah's terror heaven and went directly towards Baghdad, but later in 1383 AD/ 785 AH Timur wiped them out in the areas of Persia. As a result, Noor Bakhsh and Ismaili like minded fled to Multan, Sindh and Kashmir.

Shah Abdul Latif Bhittai :

1689 - 1752 AD/ 1101 – 1166 AH, his father came to Sindh from Herat during the Safavid period, he used to do the business of amulets, once Mirza Mughal Beg Arghoon called him for the amulets of sick daughter, after that visit he fell in love with Arghun's daughter. Due to this reason Arghoon Beg expelled his all family from the area. He converted to Jogi and moved to famous Hindu Temple Hinglaj in Balochistan - returned after three years of Jog and wrote journal ‘ Sah jo Risalo ‘, which shows his skills of a Music Director - he has discussed the music tunes and its genres, some tunes were made on the folklore of Sindh such as Sasi Pannu, Sohni Mehar, Umar Marvi and Lian Chanesar and Karbala story etc.

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Amir Khusrau :

born 1253 AD and died in 1325 AD /726 AH, he was also a Music Director and the inventor of Qawwali, he is also credited with the creation of the instrument Sitar (like guitar) for playing songs, his father came to India from the city of Sabz, Uzbekistan. His poetry revolves around Rafziat, that is why Qawwali is sung based on Shia theology.

Bulhe Shah:

Born in 1680 AD and died in 1757 AD, Bulhe Shah's philosophy is the same as that started by the Mawlis in Khorasan several centuries ago, and later the same Mawalis and Ismaili Sufis targeted the Abbasid Caliphate. In the same fashion Bulhe's target was Muslim Mughal empire of India. He used to support Sikhs against Mughal Government and hide in Sikh Gurdawara Fatooh near Qasoor, Pakistan. He lived and stood in support of Sikh Guru Tegh Bahadur and Guru Gobind Singh.

He had the same Punjabi style poetry as that of Nath Panthis and Gorakhnath, who first wrote poems that blamed religion and clergy like Qazis and Brahmins and their disciples, known as Jogis (a group of vagabond, dress in beggars, folk singers) who were used to run propaganda campaigns all over India. Exactly on this patron Bulhe Shah used to write poetry under the guise of Sufism. He remained isolated all his life and due to his activities he was declared atheist and a decree was issued against him. He is favorite of communists and socialists of Pakistan who consider him a great guru due to his anti Islamism.

Punjabi poetry, Bhakti and Sufis

Punjabi poetry has two written versions, Gor Mukhi is written in Hindi style and now limited to Indians, while other is called Shah Mukhi that is written in Urdu style. The old Sufis usually adopted Shah Mukhi but the dialect is not comprehensible and except expert no body can understand. Punjabi poetry is in decline in Pakistan, and very old Sufi poetry and poets are labeled Punjabi poets, interestingly, no one can understand the language in which these poems are written without translation. Pakistan's universities are issuing Ph.D. degrees for such wasteful work. When peoples do not understand poetry of Ghulam Farid, Shah Hussain and Bulhe Shah it is called the Maarfat (revelation) , their intentions are blasphemous, purposely tear down the religion and to ridicule the religious scholars. These poets were not only inspired by the philosophy of unity of existence (Wahdat ul Wajood وحدت الوجود) of the Bhagati movement, but their propaganda that there is no difference between Ram, Rahim, Mosque and Temple, and insist that the words of religion are worthless, and that the real thing is spiritual knowledge and cognizance, moreover concepts of intuition and annihilation - all of which were inspired by Hindu Bhagti movements that wanted muslims to be made Hindus back to Hinduism.

Bhagat Kabir is installed on the higher ranks. Hindu Mulamti ملامتی movement's poetry were opposed to Hindu caste system, but these so called Muslim poets were the first to adopt racism, bigotary and have insulted all kinds of social and religious equality by labeling themselves Syed and Shah - see this poem

کتے ملا ہو بلیندے ہو   کتے سنت فرض دسیندے او

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کتے متھے تلک لگائیدا ہن کس تھیں آپ چھپائیدا

Translation: " Some times you call for prayers by flattering Mulla, somewhere you recite the ruling of duties and sunnah and somewhere you put tilak on your forehead and fumigate , tell me that if you change so many new forms, then from whom do you hide? ".

The concept of Bhakts, Sanyas and Brahmachariya has a great similarity to the Sufis' concept of renunciation and celibacy - Jogi used to come to Baba ganj shukr khanqah, Ghaus Ali Shah Panipati was breastfed by Pandit Ram Senhi's wife, so he used to call Pandit ji his father, Shah Alam's urs in Ahmedabad was started by lighting the lamp of dargah with the lamp of an old temple. In Gulbarga, the rituals of The Urs of Gesu Daraz start from the jhaila and the garland of flowers offered on the 66-yard high dome of the shrine has been teased by members of a Hindu family for hundreds of years, meat is not used in the Urs of Moinuddin Chishti and Hamiduddin Nagori. Kakuri Khanqah Kazmia Lucknow did not use meat, on the grave of Sahab sar Kazim Qalandar rituals of lighting is performed by Hindus - Ref: Sufism and Bhakti - Shamim Tariq - Anjuman-e-Islam Bombay

The Sufi Center of Jhok Sharif in Sindh :

Shah Inayat Qadri (1655–1718) is known as the "Hallaj of Sindh", his disciple Shah Ghulam Muhammad used to bowed down before him, who was condemned to flagellation. He had sought to create a small egalitarist community, was charged of rebellion and Yar Muhammad Kalhoro beheaded him and head was sent to Delhi. There are hundred pages written from his hand but whenever the

pages were to be published, a miracle occurred, the ink disappeared in the night. His sajjada nashins invented a tradition which legitimizes a feudal system which is totally under their control. Hindu pilgrimage of Hinglaj facing Makkli Hill, the temple of Ashapuri Devi, also known as Singh Bhawani, is still an important place of Hindu worship. It is said that the Kan phata yogis used to stop here before reaching Hinglaj. Shah Jamil Shah Datar is said to be Gorakhnath. The present sajjada nashin has many Hindu followers and the sajjada nashins' lineage was Shia from the oldest times. In southern Sindh, the majority of sajjada nashins (care takers) are mainly Shia.

In Jhok Sharif, the Shidis played drums when the `alam ' is raised for muharram. The Makhdums of Hala developed an old tradition of composing marsiyas in Sindhi. Makhdum Muhammad Zaman Taleb al-Mawla (1919–93) wrote Shan-e Hussein, and has a private imambara at Hala.

In the Islamic period, the Ismailis controlled the Sindh and there are many places relevant to Ismaili tradition. Sindh was a crucial historical area for the Ismailis. The main Ismaili dargah is that of Pir Tajuddin, known here as Shah Torrel. The last Ismaili pir of the Indian subcontinent is the only one to be buried in Sindh, near Badin. He is said to be married to a Sodha Rajput lady. Not far from Pir Tajuddin' s dargah , one can find traces of Pir Dadu's story. Two dargah s are devoted to his brothers who could not flee with Pir Dadu and were executed by Muslims. Between Jhok Sharif and Hyderabad, there are other Ismaili dargahs that are like marks of the activities of Ismaili predicators. ' Somras' were Ismailis in the Middle Age

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Ref: South Asian Sufis, Devotion, Deviation, and Destiny, Clinton Bennett and Charles M. Ramsey, London 2012, p 95-107

Madhu Lal Husain :

1539 -1599 AD, the poetry of Madhau lal Hussain is also the same sequence as described earlier, he fell in love with a teen age Hindu boy named Madhau, yet he is considered to be the friend of God in Sufism, on his grave at Lahore a fair named chiragan (Lighting) is held which Ranjit Singh ordered in his era, basically he was a habitual of all kinds of drugs, that is why hemp pakoras are made in the fair of chiraghan. Sufis spread evil acts such as homo sexuality and practice of masturbation in the society.

A funny video of Tahir-ul-Qadri was very popular, in which he said that his Minhaj Party was formed by the order of the Holy Prophet, there was a lot of uproar on social media about this video. In the video Qadri can be listened saying referring to Holy prophet who said ' I came on the invitation of Ahle Pakistan, but they did not respect me, I am angry and going back', on this Qadri can be listened in theatrical crying voice and pleaded for stay, then purportedly Holy Prophet on his request extended the duration of seven days, etc., for actual dramatized video can be seen on 'YouTube'.

It has been explained in detail earlier that the sufi terms that are prevalent were formed by the Ismaili movements, their dais, and the same strategy was devised by the Imam of the Abbasids with Abu Muslim Khurasani, and the teachings of Sufism are found with impunity under the influence of this philosophy, which were spread all over

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the world by the Fatimid Imams through their dais. Subterfuge (Taqiya) was their most important weapon, so they have kept their beliefs concealed and even today they do not allow their beliefs and names of Dais to be revealed, there are some books that give little idea of their beliefs written by Qazi Nauman and Farhad Daftari etc.

Rijal al-Ghayb: رجال الغائب Invisible Men

More Sufi terms and supposed spiritual association

The top Management of ‘ Invisible Men’ and their ranks :

Qutb-ul-Aqtab , Qutb-ul-Irshad, Qutb-ul-Madar, Ghaus, Abdal, Avtar, Imaman, Mufradan, Masturin, Akhyar, Abrar, Naqba, Najba, Maktuban, Matviklan, Sabqan, Mudbaran, Dastigran, Mohsenan - Sayyid al-Rijal Khizr

Aulia e Zahireen : visible saints : The creatures entrusted to them are guided and reformed by God.

Auliya Mastoorin: Hidden Saints : The affairs of the affairs entrusted to them are takwini – they are called Rijal Ghaib (disappearing person) and Mardan Ghaib (disappearing men).

Qutub (Pole) : There is a pole in every age which has different names.

Qutb-e-Alam, Qutb-e-Kubra, Qutb-ul-Irshad, Qutb-ul-Madar, Qutb-ul-Aqtab, Qutb- ul -Jahan, Jahangir Alam. There are many more types of Aqtab.

Ghaus : According to Ibn Arabi, Ghaus and Qutb are different personalities – Abdul Qadir Jilani is one of them.

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Imamans : The Qutb has two ministers - one is on the right hand and the other is on the left hand.

Avatar : There are four avatars in the world.

Abdal : There are 6 who are directly subordinate to the different prophets, Abdal living in Syria who provide sustenance to the people. A book has been written in Arabic on The Abdals of Syria.

Mufridan : He is the one who progresses from the Pole of the World.

Abdal have forty Akhiyars.

Naqba: These are three hundred and all their names are Ali.

Najba: They are seventy, their names are Hasan and they live in Egypt.

Umad : It's four in numbers.

Muktoman : These are four thousand.

More types of Sufis:

Mulamti : Qalandar is a Syriac word.

Qalandar : The situation goes beyond places and miracles.

Majzoob : He walks through the Kashaf to gain access to God.

There is an annual congregation of these spiritualists, in which decisions are made throughout the year, in this meeting, 'Al-Fard' is the first advisor to God.

Ref: Rijal Ghayb, Iqbal Ahmed Farooqi, Maktaba Nabawiyya , Lahore

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Batni – Batnia (concealed, latent)

Historically, the word Batni is used for different sects of Ismailis, the Ismailis, Druze, Alawi, etc. are counted among the Batni.

When the period of Ismaili decline began, the Ayyubid Kurds started an organized campaign against Ismailism in the northern Iraqi areas, it had a far-reaching effect on the areas of the Ayyubid government and under it they came to be called Sunni Sufis, but subterfuge with the Ismailis ideas, the later Sufis became embedded under their own specific ideologies not only in Iraq but also in other areas.

Abdul Halim Sharar's historical book ' Firdous e Bareen ' is written in this back ground, later he wrote a book on ' Hasan bin Sabah ' as well, according to him, the last king of the Batnis was ' Al-Tamunat Alauddin Muhammad ' in 1254 AD / 652 AH, at the same time the Mongol invasions began, Ibn Al-Qummi and Nasir al-Din Tusi held high positions in the Abbasid Empire in Baghdad, and later after the fall of the Caliphate of Baghdad they joined Hulagu. Prior to that both of them clashed with each other and Nasir ud Din Tusi went to the court of Al-Tamunat, but he conspired against him and Tatars occupy the forts of the Batnis, and he succeeded in his goal.

The Tatars crushed Ismailis entirely, at the same time when Hulagu destroyed the Batnis, Fidayeen or Hishashin ones. The Sultan of Egypt, Baybars, started the elimination of the Ismailis from the land of Syria, in the end, the result was that it was a crime in the whole Islamic world to be fidayeen, governments and people also rose up against them. Accordingly only a few Ismailis left in Syria, Iraq and Iran. Later when Tamerlane entered Mazandaran with the

wave of conquests, he also destroyed the ancient hideouts of the Ismailis who survived Hulagu, when Ottoman conquered Yemen, ismaili settlements were seen there. The Ismaili settlements were established in the coastal areas of Arabia, Hadramut, Bahrain, where rebel shelters were established against the Caliphate of Baghdad and they were supporters of the Fatimids. From these areas they used to go to Sindh and other Indian Sub continent areas. Sindh was subject to the Abbasid Empire, but the Ismailis who went from Yemen and Bahrain gradually imposed their religion on the whole of the Sindh, their centers were established in Mansura and Multan. Their Kings whose last heir was Abu al-Fath, called Mullahda. When Sultan Mahmud Ghaznavi invaded Multa, Abu al-Fath fled and disappeared, some say he had restored him, but Ismailism was crushed.

Babism – Bihái

It is primarily a branch of The Twelver Shia, its founder was Ali Muhammad Bab, born Shiraz 1819 AD and died in Tabriz 1850 AD, he was sentenced to death and later his remains were buried in Israel, on which a large tomb has been built.

Sheikhya Sufi order: It was a Shiite order whose founder was Shaykh Ahmad Zain al-Din al-Hasai 1753-1826 AD , his followers were also waiting for the return of the missing Imam and Mahdi like others, The Ali Muhammad Bab belongs to this order, which witnessed a dream after which he declared divinity, first he declared the word Bab i.e. the door of the four assistants of the hidden Imam. In his book Qaboom al-Asma, he claimed prophethood, after which the Babi religion was divided into sects, but Baháulláh became his successor, who died in Haifa Israel in 1921 AD, his

followers live in many countries of the world. Due to discriminatory policies of Iranian Mullahs Bihais have taken refuge in different countries.

Mahdi

Mahdi's role in Shiat is very important, and hundreds of people claimed to be Mahdi or Mahdi's deputy in history, among them Zia Abdul Zahra Kazim died in 2007 AD, the military commander who claimed to be Mahdi was killed in Najaf. Muhammad bin Abdullah Qahtani, who occupied the Kaaba in 1979 AD, also claimed to be a Mahdi. Some of the famous claimants of Mahdi, Mahdi Maud (revival or rebirth of Mahdi) etc. are as follow:

Abdullah bin Mu'awiya bin Jafar bin Abi Talib	d. 130 AH
Muhammad bin Isma'il al-Maktoum	d. 197 AH
Abd Allah al-Mahdi Billaah	d. 323 AH
Abul-Fadl al-Isfahani	claimed in 319 AH
Kadu ibn Mu'arak al-Mawati Berber	d. 300 AH
Muhammad al-Mahdi Billah	near 334 AH
Muhammad ibn al-Mustakafi	claimed in 334 AH
Hasan ibn Sabah	d. 518 AH
Ibn Tomrat	announced 515 AH
Fazlullah Astarabadi.	Claimed 788 AH
Salih ibn Tareef Al-Barbari. Morocco	744 AH

Claimant In the later period:

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Noor Bakhsh, Muhammad Ibn Falah, Sayyid Muhammad Jonpuri, Sheikh Badruddin, Ahmad ibn Abi Mahali, Shah Ismail Safavi, Muhammad Noor Pak Zikri, Ahmad al-Mansur, Ahmad ibn Abi Mahali, Shah Muhammad Safvi, Agha Muhammad Reza, Bo Zian, Ali Muhammad Shirazi Bab, Muhammad Ahmad bin Abdullah, Mirza Ghulam Ahmed, Wells Muhammad, Muhammad bin Abdullah Qahtani, Riaz Ahmad Gohar Shahi, Arifeen Muhammad, Sayidina Muhammad Wilaye, Zia Abdul Zahra Kazim and Indonesia's Zahra Fona, and dozens who are the deputies of Imam Mahdi, Mahdi al-Maud, or deputies of Imam Mahdi, also have a long list.

Muhammad Attocki, born in 977 AH, claimed Mahdiyat and founded the Zikri sect. You can call him a Mahdi influenced by Sufism, but he did not believe in the philosophy of Shi'a imamate. Zikris keep their books secret, hid their beliefs like the Ismailis, Druze and the Alwites. Their center is in Mount Murad, Kech Makran, Balochistan Province, Pakistan and influence extends to the Iranian Balochistan.

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Famous Iranian Sufis

a. Suhrawardi Order:

Founder Abu Najib : born 1097 AD/ 491 A.H. Suharward, Zanjan, Iran, died 1168 AD /563 AH.

b. Qadiriya Order :

Founder Abdul Qadir : Born Gilani, Iran 1077 AD / 470 AH and died 1165 AD / 561 AH, perhaps to hide his connection with Iran, he is written Jilani, Kelani etc. His book Ghanita al-Talibin has been banned by the Government of Pakistan.

c. Chishti Order :

Founder Moin ud Din Chishti Sistani: Chisht is in Herat, born Sistan 1143 AD/ 538 AH, died 1236 AD / 633 AH

d. Naqshbandiya Order :

Founder Baha'ud Din Naqshband Bukhari, born 1318 AD/ 718 AH, in Qasr Hindwan, died 1389 AD / 792 AH., an attempt has been made to link his ancestry to Shi'a Jafar al Sadiq, some links him to Shia Hasan al Askari, apparently the only Sufi lineage that has been linked to Caliph Abu Bakr Al-Siddiq, but if you look carefully this chain is associated with Shi'a Jafar al-Sadiq, it is also unique because it believes in jihad, particularly in the Caucasus.

e. Ibrahim bin Udham :

He was from Balkh, Khorasan, his grave is in cities of many countries, including Tyre, Baghdad, Damascus and Syria. Ibn Manda wrote a 64-page Musnad ibrahim bin Udham.

f. **Abu Hamid Ghazali :**

born Tabaran, Tus District, Khorasan, Iran, 1058 AD / 450 AH., died 1112 AD /505 AH at Tus. While in Baghdad famous Sufis were associated with his seminary. In fact all the major Sufi chains were formed much later, and were drawn to Ali ibn Talib. He was influenced by Sufism at the last age of his life like Maulana Rumi.

g. **Junaid Baghdadi :**

Junaid bin Muhammad al-Kharaz al-Qarairi, 830 – 910 AD / 215 - 298 AH, he linked his ancestry to Shia Musa Kazim, his ancestors were from Nahavand. He claimed that he use to eat on the eighth day, but he was heavy weight which is why people suspected that his statement of eating on the eighth day was a lie. While expressing his views, he used to subterfuge and usually talk during closed doors of the house, tactfully avoided the wrath of the government and did not end like Halaj and Ibn Ata and other Sufis. He was also accused of disbelief and Zandiqiat, but by keeping his beliefs secret he may perhaps not be sentenced.

h. **Sri Siqti :**

He was the uncle of Junaid Baghdadi and born in 155 AH at Karkh, died in 251 AH, his teacher was Habib Ajmi, he was of Iranian origin, he used to work as a scrap dealer.

i. **Farid-ud-Din Attar Nishapuri:**

1145-1221 AD / 540 -618 AH, born and died at Nishapur. Iran

j. **Bayazid Bistami :**

was born in 804 AD / 189 AH. Bistam, Komis, Mazandaran, Iran. His ancestors were Zoroastrians, died in 874 AD / 261 AH at Iran, Turkey or Bangladesh.

k. **Alaa al-Dawla Samnani:**

Founder of Kabarwiyah, born at Samnan Iran, 1261 AD/ 660 AH, died 1336 AD /736 AH at Samnan.

l. **Najm-ud-Din Kubra:**

Kabrawiya chain, born 1145 AD /540 AH at Khiva, Khwarezm, killed at Khanna Gurganj 1221 AD /618 AH.

m. **Ahmad ibn Ali al-Rafai :**

Born 1118 AD /512 AH in Iraq, died 1182 AD / 578 AH in Iraq. He traces his lineage to Shia Musa Kazim.

n. **Maulana Rumi :**

Maulawiya order, Jalal ud Din Rumi al Khatibi al Bakri, born Balkh 1207 AD / 604 AH., died Turkey 1273 AD / 672 AH. A new innovation of building dance halls with the mosques was started, dozens of Takkias were also made simultaneously, in 1925 AD Mustafa Kemal banned all of them, but later his invented whirling dance restarted again.

o. **Shams Tabrizi:**

Murshid of Maulana Rumi, born Tabriz 1185 AD/ 581 AH, died 1248 AD / 646 AH at Khoi, Azerbaijan Iran. There are four hypothetical stories of his first meeting with Maulana Rumi, written by Maulana Shibli Nomani in his book ' Maulana Rum ' - a Sufi named Shams Tabriz also came to Multan with a young boy, known as Shams Sabzwari. A

Sufi whose fabric is similar to that of the Ismailis has been mentioned earlier.

p. Ibn Sina :

Al-Balkhi al-Bukhari, born 980 AD / 370 AH at Afshana , Azerbaijan, died 1037 AD / 429 AH at Hamdan Iran. Ibn Sina's father was an Ismaili Shia.

q. Alawi Qazlbashi:

This Shia Sufi order is found in Bulgaria.

r. Ba'Alawi:

Muhammad b. Ali Baalawi, born Hadramut 574 AH died 653 AH at Hadramut , Yemen, this is a Shi'a order.

Additional Sufi orders:

Naimat Elahi :

Shah Nemat Waliullah : born in Kerman Iran in the 14th or 15th century AD, his tomb is in Mahan, Iran. As it is said that all Sufis are called Sunnis, although the chains they make are based on Shia beliefs. But Nemat Elahi openly claim Shia faith. This order also started in Deccan, whose Pir Ali Shah Deccani went back to Iran during the Safavid period. Forecasts of Shah Nemat Waliullah were widely propagated in the subcontinent, Ignorant and superstitious public had belif on his forecasts who used to force peoples to listen his forecasts.

Qalandaria:

This is not a regular order, but has been steadily gaining momentum in different regions and periods. This type of Sufis are classified as Mulamti (reproach) or Ehtajaji (antagonism) against any religious or state laws, practice dissimilar beliefs, habitual of gambling, drugs. They practice a ritual ' Nazar ul Mard ' to shave the beard and hairs. Their belief are usually irrational and senseless but the subcontinent is the home of such absurdities and ignorant Sufis keep patronizing them. Qalandari songs dance and special style drums are common in the fairs of Pakistan, although the Qalandariya Sufis originated from Andalusia and flourished from there in North Africa and the Levant and end up in Iran.

Mulamtia (Reproachment) :

This sect originated in Nishapur in the 9th century AD, and was initially an independent order, but when Baghdadi and Khurasani Sufism orders were revived, this was also merged with Sufism and later it became a common practice that all kinds of Rafidi, Shias, Zoroastrians and Hindus, despite different beliefs and rituals, were called Sufis. Their practice was anti Shariat, they make fun of the mosques and Imam of mosques, intimidate Hajj, Fast and prayers. They are homo sexual and their Takkias are a stronghold of drugs and Marijuana uses with religious passion, when the bhang (marijuana) is minced, they tie the small bells on the stick, and then dance to the sound of

bells. Use ganja and opium as common use. Some atheist scholars proudly call themselves Mulamti.

On January 6, 2006, an article was published in the Journal and Islamic Studies, according to that Abu Abdul-Rahman al-Salami d. 1021 AD. in reference to Nishapur, first wrote about the Malamtia (reproach) sect, in addition to that al-Hakim Nishapuri also mentioned about this order.

The psyche of The Malamatia Sufi is based on hypocrisy, like other Sufis, they reject the self, but their practical approach is different. Hamdun al-Qasar d. 884 AD / 271 AH, a mulamti Sufi was founded in Nishapur. Ann Merry Shimel writes that Ali Hijvairi Ganj Bakhsh consider Mulamtia and Qalandeia sects dissolute.

It is a fashion in Pakistan that bureaucrats, politicians, anchors, journalists, clerics and mashaikhs wearing western costume pose themselves to be Mulamti, and in their eyes Mansoor Halaj, Shams Tabriz Multani, who was stoned by the people in Multan on the charge of homo, Madhau lal Hussain's love story with a boy. The Sufi tales and poetry of runaway married women. Only those Mulamti Sufis who were poets got a mythological status in ignorant public. Shias who took estates from British Raj and other Rafidi capitalists of Lahore are very supportive of the Bulhe Shah types. The descendants of Farid Ganj Shakar are called Pirzadas, genealogy is also a great source of income, family trees of both Shias and Sunnis are made by charging money, Bukharis are Sunnis in other countries,

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but in Pakistan the majority of them are Shia. There was a time when top clerics of Dar ul Uloom Deoband used to write themselves as Chishti and still some have allegiance in Sufi orders. On the death of Maulana Maududi, Jamaat Islami newspapers linked him to chishti order.

Pir Golra and Pir Sial use to lobby that ' Awan' a local caste of Pakistan was Alawite, although those were counted among the local castes in the 1901 census.

In kurram area, Bangash tribe describe themself as a descendant of Khalid bin Waleed (RA), but most of them are Rafidis, this is not our subject, otherwise a separate book can be written on it, a famous Sunni Imam used to claim that he is one of the descendants of the hidden Imam in occulation and his ancestor was born during the occultation or Gheebat Kubra.

Mansoor Halaj

Born in Fars Iran 858 AD /244 AH, died 922 AD - 311 AH, Halaj's grandfather was a Zoroastrian priest, but his father converted to Islam and Halaj memorized the Quran at the age of 12. It was a dilemma that in comparison to a large number of Muslim converts there were a few theological schools, and in Khorasan area more solo Sufis were available. Although customary Sufi orders came into practice much later, but the sermon to a new Muslim student like Halaj on the basis of Unity, annihilation and

Wahdat ul Wajood probably confused his mind with complicated philosophical views, at that time leading Sufis had political and sectarian aspiration of a rebellious nature.

Halaj also found a Sufi ‘ Sahl al-Shustri ‘, who was born in 203 AH in Shushtar Province of Khuzestan, Iran and died in Basra in 283 AH. He was founder of the ‘ Salimiya ‘ order of Sufism, also known as Tastri, his beliefs were highly controversial and based on atheism, and there is a famous incident about him that he requested Muhaddith Abu Dawood ‘ to take out his tongue so that he would kiss that tongue to which he narrates Prophet’s Hadith ‘. At that time Sufism was not a regular profession, but the so called Sufism was the name of the individual self purification practice in limits of the religion. Later, the professional disciples made their fame by writing super natural deeds.

His teacher, Dhul-Nun Misri, was born in Egypt in 180 AH and died in 245 AH in present-day Cairo, in 214 AH he was sent to Baghdad jail on the charge of atheism.

From the Qur'an, the theory of outward (Zahir) and inward (Batin) was created by Tastri, while at that time barely 200 years had passed since the arrival of Islam, he was also the inventor of the innovation that mentions the Sufi method of Ziker, he wrote Tafsir al-Tastri in which controversial things were written.

"I am the Proof of God for the created beings and I am a proof for the saints (awliya) of my time"

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Ref: Sufism: The Formative Period. University of California Press. pp. 38–43. ISBN 978-0-520-25269-1. Co-publisher: Edinburgh University Press.

Mansur Al-Halaj married in Basra and there his brother in law introduced him with Zaidi Shia mutineers who were involved in the ‘ Zanj ‘ Kharooj against the Abbasid caliphate, which took place between 256 AH - 270 AH, led by ‘ Ali bin Muhammad ‘ who went to Bahrain and presented himself as a Shia dai, and provoked the people but failed. In 256 AH he instigated people of African descent in Basra, along with the Alawites and some Bedouins, this Kharooj (rebellion) continued to create unrest for 14 years and was eventually overthrown by the Abbasid commander ’ Abu Ahmad ibn al-Mutawakal ‘. It is written in Shia references that Halaj also went to Qom for blessings but returned empty handed.

Halaj went to Makkah and stayed there for a year, then came to Baghdad and said goodbye to Sufism and started preaching, the great nobles and elders came under his discipleship, but they accused him of cheating.

For the next five years he continued to preach in jihadi armies and seminaries in eastern Iran, and then returned to Baghdad but went back to Makkah. His old friends blamed him of witchcraft. From there he went to India and Turkestan and returned to Mecca in 290 AH, from here again came to Baghdad and started making strange claims on which he was made to stand in courts, but the Shafi'i

prosecutor rejected the allegations against him, however a movement against his beliefs started in Baghdad.

In 296 AH, the plot to remove Caliph al-Muqtadr Abbasi failed, after which his Shia minister started the campaign against him. On which Halaj escaped from Baghdad, but was arrested three years later, and remained in jail for nine years .

In 310 H he was declared Qaramti and death sentence was awarded but Caliph pardoned him. But due to conspiracy of the same minister he was hanged and his dead body was dumped in the river Tigris, where a memorial was erected which was flooded in 1920 AD.

If measured, the life circumstances of Mansoor Halaj are very painful and admonitory. He was target for all Islamic fiqh sects, the belief of Halool (Transmigration or penetrating of God) is common among many Sufis and they continues to defend it even later, these beliefs were not only of Halaj, but such myths were very common among the people of Sufism. God forbid it was common among Sufis to made God a practicing board. They would become friends of God, sometimes they would get penetrated in God, sometimes God would dissolve in them, in the guise of spiritual knowledge, they write stories of the beauty of the lovers, ordinary Sufis were also against Mansoor Halaj may be due to jealousy.

Many Sufis maintain strange beliefs, including Renunciation, Rooh kuli, Atma, Mahatma, Paramatma, Alam jibrut, Alam Malkut, Alam Nasut, Wahdat-ul-Wajood and Wahdat-ul-Shahud, life in graves, they pose sometimes

in the state of absorption and sometimes even in sleep, their beliefs and interpretations are strange.

Some of the supports of Mansoor Halaj include the Islamic philosopher Ibn Tufail Abu Bakr b. Muhammad b. 'Abdul-Malik al-Qaisi Andalusi (d. 581 AH.).

And another supporter, ‘ Shahab al-Din Yahya ibn Hibash Soharwardi ‘, who was the inventor of the Wisdom of Ishraq or ‘ illumination theory ‘ and who misidentified ancient Iranian Zoroastrian philosophy with Islam.

Although Iranians and Shias are supporters and critics of Mansoor Halaj, the ‘ Shahabuddin Suhrawardy ‘ was accused of atheism, and sentenced to death in 1191 AD / 587 AH. on the orders of Al Malik al-Zahir for being an atheist.

The third supporter was Twelver Shia scholar and philosopher ‘ Mulla Sadra ‘, who was ‘ Sadr ud-Din Muhammad Shirazi ‘ 980 -1050 AH / 1572-1640 AD, died in Basra, his teachers were ‘ Baha ud din Aamli ‘, ‘ Mir Fundraski ‘ and in philosophy ‘ Mir Damad ‘. In Shia religion Ibn Sina has a special standing and ‘ Shahab ud Din Soharwardi ‘ presented ‘ Science of illumination ‘ opposing him. ‘ Mulla Sadra ‘ supported Illumination theory. But Shia clergy opposed him and expelled from the Qum and he lived in a nearby village alone for 15 years. Later with the permission of Shah Abbas 1, he went to Shiraz. He was a Shia scholar and his works were promoted in Pehelvi era, he was made a national hero, many universities conducted research on his works. He is not familiar in Sub-continent rather in west.

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Ref: Mulla Sadra ka Tasuwar Wajood – Khizer Yaseen, Kitab Mahal, Lahore

Rifia : رفاعیہ

The founder ' Ahmad b. Ali al-Rifai ', born in Wasit Iraq - 512 - 578 AH., traces his ancestry to the Shia Musa Kazim. The Hariri Sufi order is its branch, founded by ' Muhammad Ali al-Hariri ' in 667 AH. This Sufi order has shrunk to only a few Arab countries. Rafa'i Sufis performed a variety of tricks and indulged in non-Sharia activities, such as swallowing live snakes or performing snake charming acts and magical tricks .

Safavid :

Its founder was ' Safi-ud-din Ardabili Kurd ', born 650 AH at Ardabil Iran, and d. 735 AH at Ardabil Iran, and his mentor ' Zahed Gilani ', whose name was ' Tajuddin al-Kurdi al-Sanjani ', d. 701 AH, who was the founder of the ' Zahediya Sufi order '.

Ardbeli married with daughter of ' Zahed Gilani ' and his descendants converted to twelve Shias. They were Ghulat in belief and considered themselves to be free from the Sharia law – in this regard ' Ismail Safvi ' founded the Sufi Empire and implemented the extremist version of Twelver Shiat beliefs. Who invited Shia clergy from Lebanon and Iraq and forcibly converted the Sunni people, by force occupied the mosques. The book of Ardabili, 'Safwat al-Safa', was written by ' Ibn Bazar ', whose name was ' Rukn-ud-Din Tuwakli ' died in 735 AH.

Owaisi :

This Sufi order created a theory of strange irony and attributed it to Owais Qarni (a Tabii), considering a mystical world and started to get education from the hypothetical sprite of the Owais Qarni.

The Kibariya Shia branch of the Owaisi order was established in the West by ‘ Shah Mughsud Angha ‘ and after family disputes, this order was divided, Angha's daughter Nahid Angha and son-in-law Ali Kianfar established ‘ International Association of Sufism ‘ in California.

The theory of ‘ Muhammadia ‘ Owaisa order is also very strange, only one name is found in Muhammadia Owaisia Sufi order ‘ Noor-ud-Din Abdul Rahman Jami ’ , who was born in Turbat Jam Khorasan 817 AH and died in Herat Khorasan 898 AH –

Resembling this order is also present in Pakistan.

Zahbia :

The ‘ Maroof bin Feroz Karkhi ‘ 133-200 AH founded Dhahabiya Shia order, In another reference Zahbia Shia order was established in the 9th century AH, it was a continuation of the Kibrawiya order of ‘ Mir Ali Hamdani ‘, it is also said that the Dhahabiya order belongs to ‘ Najam al-Din Kubra ‘ d. 618 AH. Najm-ud-Din Kubra was the son-in-law of ‘ Ruzbihan Baqali ‘, who was the 12th Qutb of the Dhahabiya order.

Qutb in Dhahabiyya order: The classification is as follows:

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a. Pir b. Wali c. Shaykh and finally d. Qutb

Qutb's lineage reaches to Shia Imam Reza (d. 203 AH), other branches or names of this order are as follows.

Elahyyah, Muhammadiyyah, Alawiyah, Rezawiyah, Mahdiyah, Maroofiyya, Kabrawia and Ahmadiyya.

Sarmad Kashani : 1590 – 1661 AD

Armenian Persian Jew, he translated Turah in Persian, he was a disciple of Mulla Sadra and later became atheist, in Dehli he joined the club of Dara Shikoh. He was arrested on the charges of heresy and later hanged in 1661 AD.

Muhammad Ali Muezzin Khurasani's order:

According to " Tohfa Abbasi ", it has been described as Umm al-Salasal (Mother of all orders), all of them became Shia after Safavid took power and now this order remains in only in Twelver Shia (Isna Al-Ashari) –

The ' Marouf Al Karkhi ' whose parents were Christians, and his student ' Sri al Saqti ' has denied any contact with Shia Imam Reza, also ' Ayatollah Ibn al-Rida Burqai ', ' Mullah Baqir Majlisi ' and ' Murtaza Mutaheri ' denied any meeting.

As far as our poor knowledge is concerned, Shias do not believe in Sufism. But in some Sufi lineages, Shia names are found, because most Sufis beliefs are based on Shia theories. Sufism has been cultivated in Iran, so shia influence on so called Sunni Sufis and MuhadditHs is very

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high Or Sufis try to pose as worshippers of al-Bayt for their fame.

https://library.tebyan.net/fa/190659/

Idrisi : Its founder was Ahmad ibn Idrees Al Fasi 1760-1837 AD / 1174-1253 AH, this chain is against innovations and polytheism. It is in Morroco, Hijaz, Yemen, Egypt and Pakistan. It is against Brelvi sect.

Sufi orders in Maghrib al-Aqsa (Egypt and Africa) :

Sanosi:

The ‘ King Idris ‘ ascended the throne of Libya in 1951 AD, but was overthrown by President ‘ Muammar Gaddafi ‘ in 1969 AD.

Shazlia:

Its founder was ‘ Abu l-Hasan Shazli ‘, born in Tanjir Morocco in 1196 AD and died in Egypt in 1258 AD, they trace their ancestry to the Idrisians.

Tanjania :

Its founder was ‘ Ahmed Tejani ‘ born in Algeria in 1735 AD, died in 1815 AD.

Zaidi Shia Rule in Iran

Following regimes were established between the Albers mountain range, which includes Tabaristan, Dilman and Gilan.

Tabaristan: 250 - 316 AH

There was a gap of thirteen or fourteen years in between - in 316 AH the Alawite army, alongwith the founder of the Ziyarian Empire and the three sons of the founder of Al-Bauyia dynasty joined the Samanid Empire. That is why Al-Bauyia were called Zaidiya Shia, and their local rule in Dilman and Gilan lasted until 900 AH.

Hasan ibn Zayd: 864 - 884 AD / 250 – 271 AH, Tabaristan

Muhammad ibn Zayd : 884 - 900 AD /271 - 287 AH , Tabaristan, Samanids killed him

Al-Hasan ibn 'Ali al- Atrush ‘ : 914 - 917 A.D / 302 - 305 A.H. He converted the people of Deliman and Gilan into the Zaidi sect.

Abu Muhammad Hasan ibn Qasim : 917 - 928 AD/ 305 - 316 AH.

He ruled three times, was the commander in al-Turosh's regime and also his successor. But al-Turosh's sons, together with the Nasirites and with the help of ‘ Makan ibn Kaki ‘ overthrown. Eventually killed in battle with ‘ Afsar ibn Shirwiya, Abu al-Husayn Ahmad ibn Hasan ‘ rule in 919 AD / 307 AH, and again brief rule in 923 AD/ 311 AH.

Abu Jafar Al-Husayn ibn Abu al-Husayn Ahmad :

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927 AD / 315 A.H., the Samanid government gave him short power, but later expelled to Bukhara. Made failed attempt to recapture the Tabristan with Ziarids.

Al-Bauyia rule in Iran

Family tree of ' Al-Bauyia ' :

The descendants of Abi Shuja Bauyia bin Fana Khusrau bin Tamam bin Kohi bin Sherzeil bin Sher Kedah bin Sherzail bin Sheeran bin Shirawiya bin Sisan bin Sees bin Firuz that ends on the name of Sabur Ze al Iktaf Farsi.

Persia :

Ruled from 934 - 1062 AD / 323 - 454 AH

and most of its rulers were also the Amirs of Iraq.

Ray, Isfahan and Hamdan :

935 -1038 AD / 324 – 430 AH

Iraq and Khuzestan :

945 -1055 AD / 324– 447 AH

Continuation of Sunni Dynasties and Regimes in Iran

Tahiri :

821 - 872 AD / 206 - 259 AH.

Their center was Khorasan and the capitals were ‘ Merve ‘ and ‘ Nishapur ‘, under the Abbasid Caliphate and were also the Governor of Baghdad, and the Emirate of ‘ Sistan ‘ was also under their rule.

Safari :

861 - 1002 AD / 247 - 393 AH

Their rule lasted from Persia, Greater Khorasan and Eastern Makran to present-day Pakistan, with their capital, ‘ Zaranj ‘, in the present-day ‘ Nimroz province ‘ of Afghanistan.

Samanid :

819 - 999 AD / 204 – 390 AH

Their center was khorasan, the areas across the Amu River called Transoxiana include present day Uzbekistan, Western Tajikistan, South Kazakhstan, parts of Turkmenistan and Western Kyrgyzstan, Northeastern parts of Iran and central Asia.

Sajid dynasty: Yusuf ibn Abi Saj

889- 929 AD / 276 - 317 AH

Ruled on areas of Azerbijan Iran, Armenia, Zanjan, Rey and Qazvin. Their capitol was Maragha Eastern Iranian Azerbijan and other in Ardbel.

In 314 AH Yusuf was appointed by the Abbasid Caliphate to lead the expedition against Qaramata in Al-Hassa, who

defeated them near Kufa in 315 AH. In some accounts, the Battle of Kufa with Qaramtis has been written 313 AH. While in 314 AH Iraqi pilgrims could not go to Makkah.

Ziyari Dynasty :

931- 1090 AD / 319 – 483 AH

These were the rulers of Zoroastrian descent with the intention to capture the Baghdad and revive the Sassanid Empire. But later its rulers converted to Islam and identified as Sunnis. Al-Bauvia continued to attacks on this empire and in 1090 AD / 483 AH, Ismaili ‘ Hasan bin Sabah’ captured Tabaristan and this empire ended. Their capitals were at Isfahan, Ray, Gorgan, Amal Mazandaran. One of their rulers, ‘ Kaikaus ‘, died in 1087 AD / 480 AH to whom ‘ Mahmud Ghaznavi ‘ married his daughter.

Nasiri Dynasty :

1029 - 1225 AD / 420 - 622 AH

Their center was Sistan and it is called the continuation of the Safari dynasty – their capital was Zaranj, which is in Nimroz Province of Afghanistan. A Nazareth Muslim empire has also passed in Granada, by the same name which has nothing to do with it.

Seljuk Empire :

1029 - 1194 AD / 420 – 591 AH

Capital Nishapur, Ray, Isfahan, Merve and Hamdan, it was the great empire that covered Anatolia, and started from the Levant to the Hindu Kush mountains, and from Central Asia to the Persian Gulf. They captured Merve and Nishapur in 1037 – 1038 AD / 429 AH. Abbasid Caliph al-Qaim sent a decree recognizing the Seljuk government in 1046 AD /438 AH. On 10th September 1048 AD / 440 AH they attacked on the Byzantines Iberia and defeated them the worst in the Battle of Kapteron, taking 100,000 prisoners of war and bringing booty on 10,000 camels. Moreover they entirely eliminated Shia Al Bauvia from Baghdad in 1055 AD / 447 AH.

Ghaznavi:

955 - 1186 AD / 344 - 582 AH,

Capital Ghazni and Lahore

990 AD/ 380 and 381 AH -Raja Jay Paul 's attack and war with ' Subaktagin ' .

998 AD / 389 AH Rein of Mahmood Ghaznavi: 396 AH Invasion of Multan, 399 AH battle with Anand Pal, 1010 AD / 401 AH Control over Multan, 1025 AD/ 416 AH Somnath expedition, 1026 AD/ 417 AH conquest of Mansoora. 1030 AD/ 421 AH reign of Masood Ghaznavi, 1031 AD/ 423 AH conquest of Isfahan.

1041 AD/ 433 AH Rein of Maudood Ghaznavi. Conquest of Mansoora by Shahab ud Din Ghouri in 1182 AD / 578 AH

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and conquest of Lahore in 582 AH, defeat of Pirthvi Raj 1192 AD/ 588 AH.

Khwarezm Shahi Empire :

1077 – 1231 AD / 470 - 629 AH.

They were based in Central Asia, Iran and Afghanistan, and early capital was ' Gurjung ' in Northern Turkmenistan, followed by Samarkand, Ghazni, Tabriz and Ray (provinces of Tehran) .

Genghis Khan attacked in 1219 AD / 616 AH and killed all the civilians of the city - it is said that the highest number of human deaths in the history of the world took place at that time. Khwarazmian forces retreated to Iraq after the Mongol invasion and supported the Ayyubid regime, fighting with them in the conquest of Jerusalem and the Seventh Crusade. Moreove fighting several memorable wars that shook the Christian kingdoms of the Europe.

Mongol Empire :

1231 - 1256 AD / 629 – 654 AH

El Khanat :

1256 - 1335 AD / 654 – 736 AH

Chopani :

1338 - 1357 AD / 739– 758 AH

They belonged to the Mongol family and replaced them after the fall of the Al-Khanate, their center was

Azerbaijan, and their rein was on the geographical region of ' Aran ', now called Azerbaijan, in addition to that Anatolia, Iraq and West Central Persia, while the Jillairi Mongols occupied the Baghdad.

Muzaffari:

1335 - 1393 AD / 736 –796 AH

Their rule lasted from Balochistan to Aran, now known as Azerbaijan.

Jalairi:

1335 - 1432 AD / 736 - 836 AH

Their rule was on Iraq and Central Asia, Azerbaijan.

Here the era of Sunni governments ended and the rule of the Safavids belonging to the Kurdish Sunni order of Sufism was established in 1502 AD / 907 AH, who founded the modern-day Twelver Shia (Isna Ashari) sect and forced a large number of Sunni population to convert to Shia Sect.

Timuri Empire:

1350-1507 AD / 751 – 913 AH

Persia and Central Asia – Tamerlane was a Sunni, said to be Hanafi, He use to punish Shias for cursing Comanions. He eliminated Ismaili Shias.

Note: Abu Bakr ibn Muhammad ibn Amr ibn Hazm Madni Qazi (RA) d. 120 AH, (Not Ibn Hazam Andulasi d. 456 AH) Umar b Abdul Aziz's (RA) asked him to write down all the hadiths he could learn in Madinah from 'Amra bint Abd al-Rahman Ansaria Madni ' (RA), d. 103 AH, who was at that time the most respected scholar of hadiths narrated by Umm ul Momnin Aisha (RA). Her grandfather's name was Asad b Zurara Ansari (RA) who was the 1st Muslim buried in Baqii graveyard in 1 AH. Syeda Amra bint Abdul Rahman was the secretary of Aisha (RA), her sister's name was Umm Hisham and sons Abu al Rihal and Muhammad b Abdul Rahman and grand children also narrators. Among other pupil of Aisha (RA) : Safia bint Haris (RA), Ayesha bint Talha b Ubaidullah(RA) and her mother Umm Kulsoom bint Abubakar Siddique and the wife of Talha b Ubaidullah (RA), and Safia bint Shayba b Usman (RA) (the key bearer of Kaaba) was also secretary of Aisha (RA). Also Kulsam bint Umro Qarshia(RA), Zafra (RA), Umm Darda Sughra (RA) Wife of Abu Durda Ansari (RA), Qumair bint Umro (Umair) al Kufia (RA), Summia al Basria (RA), Hafsa and Asma binat Abdul Rahman bin Abubakar Siddique (RA), Karima bint Humam (RA), Umra bint Qais Advia Basria (RA), Safia bint Abi Ubaid Saqfi (RA) were among women students of the Ayesha (RA) Faqihat : Qazi Athar Mubarakpuri, Tareekh Islam ki 400 Bakamal Khawateen: Talib Hashmi

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Mavra al Nahar ماوراء النہر

This geographical area consists of the region of ' Turkestan ', which was conquered by Muslim forces in the first century AH, this area is located between the ' River Jihon ' and the ' River Sihon ', which is also known as the Amu Darya and the Syr Darya. It has todays five major kingdoms within its geographical boundaries. Tajikistan, Turkmenistan, Kyrgyzstan, Uzbekistan, Kazakhstan, as well as Azerbaijan, Armenia and Georgia.

A large number of muhaddiths, academics and sufis were born in this vicinity including scholar of sciences of theology, mathematics, medicine, philosophy, astronomy, hadith, exegesis, history, and dictionary. A brief description is as under :

a. Bukhara :

This city is now included in Uzbekistan, ' Ubaidullah ibn Ziyad bin Abiyah ' conquered in 54 AH and made it part of the Islamic state. Further conquests took place in 61 AH / 681 AD under the command of ' Salem bin Ziyad ' and then absolute conquest in 91 AH / 708 AD under the command of ' Qutayba bin Muslim '.

Imam Al-Bukhari (RA) belongs to this city and he died in Khartang in 256 AH / 869 AD.

Avicenna : Abu Ali Husayn bin Abdullah died in 428 AH / 1036 AD. Famous physician and philosopher

Ubaidullah bin Masud al-Mahboobi al-Bukhari d. 748 AH / 1347 AD

Yazid bin Haroon Muhaddith d. 206 AH / 821 AD

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b. Tirmiz :

This city is situated on the eastern side of the Republic of Uzbekistan, river Jehon and is close to Afghanistan, Muslims entered here in 56 AH under the command of ' Saeed bin Uthman bin Affan (RA) ' followed by 'Musa bin Abdullah bin Khazim ' 69 AH / 689 AD and final victory at the hands of ' Qutayba bin Muslim ' in 93 AH / 711 AD.

Imam Muhammad bin Isa Al-Tirmidhi (RA) d. 279 AH / 892 AD. Mohadith

Shaykh Muhammad bin Ahmad bin Nasr al-Tirmidhi Iraqi Shafii, also known as Jafar Al-Tirmidhi, 201 -295 AH / 816 – 907 AD, Author: " Majmoa Sharah al Mazhab "

Sufi al-Hakim al-Tirmidhi Muhammad bin Ali bin Hasan bin Bashar al-Tirmidhi, d. 320 AH / 932 AD, buried in Tirmidh. Author: " Khatam ul Wilayat and Ulul al Sharia ".

c. Khwarazm :

Located in Turkmenistan and Uzbekistan, Western Uzbekistan, known as Khiva, the commander ' Qutayba bin Muslim ' conquered in 88 AH / 706 AD, later it was the center of Khwarezm Shah empire.

Muhammad bin Ahmad al-Biruni, known as ' Al Rihan Al Biruni ' d. 440 AH / 1048 AD. Author: " Tehqiq Ma Lil Hind min maqola Maqbula fe al Aqal Au Marzola ".

Muhammad bin Musa al-Khwarizmi, a Mathematician, died 236 AH/ 850 AD. Author : " Kitab al Jabar wal Muqabla "

Mahmud ibn Umar al-Khwarizmi, Al Marouf , ' Abi Al Qasim Al Zamhashari ', 467 – 538 AH /1075 - 1143 AD. Author : " Asas al Bilagha, Al Muffasil , and Al Kalam al Nawabegh ".

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Al-Shaykh Imam Qudwat al-Mashaikh Najam-ud-Din Abu Jinab Al-Khayuki, Ahmad b. Umar b. Muhammad, also known as ‘ Najam al-Din Kubra ‘, in Khiyuq near Samarkand. Author Risala: “ Al Haim min Loma Al Laim “.

d. Samarkand :

It is in the Republic of Uzbekistan and is famous for the production of fruits, it was conquered by ‘ Saeed bin Uthman bin Affan (RA) ‘ in 55 AH / 675 AD, followed by ‘ Salem bin Ziyad ‘ in 61 AH / 681 AD and finally by ‘ Qutayba bin Muslim’ in 93 AH / 711 AD.

Muhammad bin Mahmud al-Mautridi, also known as ‘ Abi Mansur al-Mautaridi ‘, faqih and mutaklam, born in Mautrid and died in Samarkand in 333 AH / 944 AD.

Abu Mansur Muhammad bin Ahmad Samarkandi Ala ud Din, d. 539 AH / 1144 AD – Hanfi Faqeeh, Author : “ Tohfa tul fuqha “.

Abu'l-Layth Nasr b. Ahmad Samarkandi died 373 AH., Author : “ Tanbeeh al-Ghaflin ba Hadeeth Sayyid al-Anbia wal-Mursalin “.

e. Shash :

On the banks of River Sihon in Uzbekistan, it was conquered by ‘ Qutayba bin Muslim ‘ in 94 AH /712 AD.

Abu Bakr Ali al-Qafal al-Shashi, d. 336 AH.

Al-Haytham b. Kaleeb b. Sareej b. Muaqal , ‘ Abu Saeed al-Shashi ‘ al-Hafiz, scholar, d. 335 AH. author of “ al-Musnad “.

f. Farab :

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It was conquered by ‘ Qutayba bin Muslim ‘ in 95 AH/ 840 AD, and later in Samanid era 225 AH / 840 AD at the hands of ‘ Nuh bin Asad ‘ in The Caliphate of Mutasem Billah.

Muhammad b. Muhammad b. Uzalgh b. Tar khan Abu Nasr, known as ‘ Al Farabi ‘, scholar and philosopher, 259 - 339 AH.

Ismail bin Hamad Turki al-Atari Abu Nasr al-Jawhari, d. 393 AH at Al Arjah.

g. Merv :

In Turkmenistan, ‘ Hatim bin Nauman al-Bahli ‘ conquered in 31 AH / 651 AD, and later caliph Uthman bin Affan (RA) sent ‘ Abdullah bin Amir ‘.

Ibrahim ibn al-Murozi, known as ‘ Abi Ishaq al-Murozi ‘, d. 340 AH., Noble Shafii Jurist, Shaykh al-Baghdadi, author of “ Sharh al-Khattab al-Mazni and al-Fasul marifat al-usul “.

Faqih Abdullah bin Ahmad bin Abdullah Abu Bakr known as ‘ al-Murozi ‘ , 328 - 418 AH. Author : “ Sharah Faro Ibn Hadad “

Faqih Hanafi Muhammad bin Muhammad bin Ahmad al-Murozi Abu al-Fadl, known as ‘ Hakim al-Shaheed ‘, d. 334 AH / 955 AD. Author : “ Al Kafi and Al Muntaqi “.

h. Nisa :

South-West Turkmenistan, Ishqabad - Conquest in the era of Caliph Uthman bin Affan 31 AH / 651 AD

Ahmad ibn Shuayb al-Nasai abu Abd al-Rahman, known as ‘ al-Nasai ‘, 215 - 303 AH, author of “ Sunan and Al-Mujtaba, known as Sunan Al-Sughra ”.

Al-Hamid bin Makhlad bin Qutayba al-Azdi, Academic ,180 - 251 AH. Author : “ Al Targhib wal Tarheeb and Kitab ul Amwal “.

i. Nasf :

In Uzbekistan between river Jehon and Samarkand, ‘ Qutayba bin Muslim ‘ conquered in 92 AH / 710 AD or in 90 AH.

Abdullah b. Ahmad b. Mahmud al-Nasafi al-Hanafi, Academic , d. 710 AH / 1310 AD.

Umar b. Muhammad b. Ismail Abu Hafs and the title ‘ Najam al-Din ‘, Hanafi Faqih, 461 AH / 1069 AD. and d. 537 AH / 1142 AD Samarqand. Author : “ Tulba al Talba fe al Istalahat al Faqih “ and “ Tareekh Samarqand “ and “Al Aqaid ul Nasfia “.

Imam Jafar b. Muhammad b. al-Mutiz al-Mustaghfari al-Nakhsabi Abu al-Abbas, famous as ‘ al-Mustaghafri ‘, 350 – 432 AH / 961 – 1040 AD.

Renowned exegetes of The Transoxiana مفسرین ماوراء النہر

Imam 'Abd al-Hamid b. Nasr al-Qasi or al-Kashi: d. 249 AH / 863 AD., author of Tafsir : " Al-Musnad al-Kabir and al-Muntakhib ".

Imam Abu al-Mansur al-Matridi: Muhammad bin Muhammad bin Mahmud bin Muhammad al-Matridi al-Samarqandi, d. 332 AH, Author : 'Taweelat Ahl e Sunnat', or ' Tawailat Matrudiyya ', ' Radd Qarmata wa Shia ', ' Radd Kitab al-Imamat le Bughz al-Rawafid ', ' Radd 'Ala Usul al-Qaramata '.

Abu Bakr al-Shashi: Muhammad b. Ali b. Ismail al-Imam, Abu Bakr al-Shashi, Faqih al-Shafi, known as ' Al Qifal ' , 291 – 365 AH / 904 – 976 AD. Author : " Jamay Al Kalam and Dalail Nabuwat " and " Muhasin al Sharia ".

Abu Nasr Samarqandi al-Hadadi: Imam Ahmad bin Muhammad ibn Ahmad Abu Nasr al-Samarqandi, al-Hadadi, d. 400 AH /1009 AD.

Burhan al-Din al-Nasafi: Muhammad b. Muhammad b. Muhammad, Abi al-Fadl or Abi al-Fazil, Hanafi, d. 686 AH / 1287 AD.

Abu al-Barakat al-Nafsi: Abdullah bin Ahmad bin Mahmud, Hafiz al-Din, Abu al-Barakat, d. 710 AH / 1310 AD. Author : " Kanz ul Daqaiq and Al Manar fe Asool Fiqah "

Alaa al-Din al-Samarqandi: Ali b. Yahya al-Samarqandi al-Hanafi, d. 861 AH / 1456 AD.

Salih bin Muhammad al-Asadi: Salih bin Muhammad bin Amr bin Habib bin Hasan bin Abi Ashras bin Al-Manzar bin

Ammar al-Asadi, b.Kufa, 205 - 291 AH, settled in Baghdad, moved to Mavra al Nahar in 266 AH. Author : " Tafsir ul Quran " and " Jirrah o Tadeel" and " Kitab ul Nawadir ".

Ibrahim bin Muqal al-Nasafi : Ibrahim bin Muaqal bin Al-Hajjaj al-Nasafi ibn Khudash bin Yazid, Abu Ishaq, Qazi of Nasaf, Hanafi . d. 295 AH / 907 AD, Author: " Tafsir al-Qur'an " and " Wal Istasqat fi Nukat " and " Musnad fi al-Hadith ".

Al-Bajeri: Umar b. Muhammad b. Bajir b. Khazm b. Rashid ibn Hafs al-Hamdani al-Bajeri al-Samarqandi al-Hafiz, ' Abu Hafs Samarkandi ', 223 – 311 AH.

Al-Bazdawi: Ali b. Muhammad b. Husayn b. Abd al-Karim b. Musa b. Isay b. Mujahid al-Bazdawi, Hanafi, 400 – 482 AH. Author : " Al-Mabsot ", and " Sharh Jami Kabir fi Faru'u al-Fiqh Al-Hanafi " and " Sharh Jami Sahih Al-Bukhaari ", and " Wa Kanz al-wasool ili al-Marifat al-Usul al-Fiqh ", and "Sharh Jami al-Saghir ", and " Kashf al-Sattar fi al-Tafsir ".

Al-Kashgari: Husayn b. 'Ali b. Khalaf b. Jibril, Abu 'Abd Allah al-Lama'i al-Kashgari, known as Al fadl, d. 484 AH. author: " Al-Maqna fi Tafsir al-Quran ", and " Kitab al-Tauba ", and " Kitab ul Wara Abu Hafs al-Nafsi".

Allama, Muhaddith, Abu Hafs Umar b. Muhammad b. Ahmad b. Luqman al-Nasafi al-Hanafi, ' Najam al-Din al-Nafsi ': 461- 537 AH., Author : " Al-Taseer fi Tafsir al-Qur'an ", and " Al-Akamal al-Atol", and " Tulba al Taba fe Istalahat Al-Faqhiyh", and " Al-Aqaid al-Nisfiyyah ".

Imam Abu Bakr al-Nasai, al-Taftazani: Ubaidullah bin Ibrahim bin Abi Bakr, Ahl al-Nisa and Tiftazan, d. 550 AH .

Abu'l-Fath al-Asamandi al-Samarqandi: Muhammad b. Abd al-Hamid b. Husayn b. Hasan, al-Samarqandi al-Faqih al-Hanafi, 488– 552 AH. Author : “ Bazl al-Nazar fi al-Usul “, and “ Tuhfat al-Fuqha fi al-Furoo “, and “ Tafsir al-Qur'an”, and “ Hasr al-Musail wa Qasr al-Dalail fi Sharh Manzumah al-Nasafi “.

Abu al-Hamid al-Samarqandi: Mahmud b. Ahmad b. al-Faraj b. Abd al-Aziz. Abu al-Muhamid Smarqandi, Asaghdi al-Sagharji, 480 - 555 AH.

Ali al-Ramshi Hamid al-Din: Ali b. Muhammad b. Ali al-Ramshi al-Bukhari, d. 662 A.H. Author : “ ‘Al-Fuwaid “, “ Sharh al-Manzumia al-Nisfiyyah “, “ Sharh al-Jamay al-kabir “ , and “ kitab al-fuwaid ala usul bazdawi “.

Al-Zandi : Muhammad bin Muhammad bin Muhammad, Taj ud Din, Abu Muhamid, Al-Bukhari al-Zandani, Muhaddith, Mufassir, Imam, d. 700 AH.

Al-Qushji : Ali b. Muhammad al-Samarqandi, originally al-Rumi al-Hanafi Alaud-Din, famous ‘ al-Qushji ‘, d. Constantinople in 879 AH. and buried near the vicinity of Abu Ayyub Al-Ansari . Author “ Hashiya Ala Auwail Hashiya Tafsir al-Kashaf “, “ Jawahir al-Tafseer “, and “ Sharh Ali Tajrid “.

Muhammad al-Samarqandi: Muhammad bin Ashraf al-Samarqandi, Shams-ud-Din,. Aalim, Fazil, Researcher, Academic of Logic , al-Falaq , al-Hindsa, d. 878 AH.

Ameer Badshah : Muhammad Amin bin Mahmud Bukhari alias Amir Badshah, Mufassir, Usuli, Fiqh al-Hanafiya, Ahl al-Bukhara, died between 972 and 982 AH.

Ubaidullah Khan bin Amir Mahmud Sultan Uzbeki, died 976 AH.

Al-Sherwani: Muhammad b. Sadr al-Din al-Sherwani, mufassir, fuqha al-Hanfiyah, d. 1036 AH.

Reference: Al-Mufasron fi Balad Mawra al-Nahr, Ahmad al-Amir Muhammad Jahin Isma'il, 2013, Jamia al-Azhar.

Khurasan

Let's have a look at what ' Greater Khorasan ' was like in the 7th and 8th century AD.

It may be recalled that 622 AD was 1 AH and 722 AD was 104 AH year, according to 749 AD / 132 AH, the Caliphate of Banu Umayyah was abolished and allegiance was given to al-Safaah.

During the Sassanid Empire, the Eastern part of Iran was called Khorasan, which included following territories.

Nishapur, Tus and Sarkhas : Current Iran

Merv and Abiward : Current Turkmenistan

Bukhara : Current Uzbekistan

Gharjistan, Baghdis, Faryab,

Taluqan, Herat and Balkh : Current Afghanistan

According to the political division in the Caliphate of Banu Umayyad, the areas of Khorasan had three zones:

(i) Khorasan, (ii) Iraqe Arab (iii) Iraqe Ajam.

Nishapur and Merv were military garrisons and were gradually extended to the areas between Takharistan, Amu river and Sar river, which today include areas of Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan and Kyrgyzstan.

Before this , almost all of the Sassanid periods Persia was conquered in the Caliphate of Umar ibn Al-Khattab (RA), but the conquest of the Khorasan took place during the reign of Uthman ibn Affan (RA) , who sent two

commanders, ‘ Ahnaf bin Qais Tamimi ‘ and ‘ Abdullah bin Amir bin Kriz ‘, who defeated the combined Sassanid forces in 31 AH, but after that the Turkish Iranians continued to rebel in some areas. ‘ Qutayba ibn Muslim bin Amr bin Bahali ‘ and ‘ Nasr ibn Siyar al-Laythi ‘, led by ‘ Hajjaj bin Yusuf ‘, conquered them in the Umayyad Caliphate, appointing ‘ Nasr ibn Siyar ‘ as Governor of Khorasan in 738 AD /118 AH.

Governors of Khorasan from 42 - 260 AH

The Umayyad Era:

Abdullah ibn Khuzaim al-Salami:

662 – 665 AD/ 42- 45 AH,

683 – 684 AD / 64 - 65 AH

Ubaidullah Ibn Ziyad : 673-676 AD / 54 -57 AH.

Salam ibn Ziyad ibn Abihi : 681-684 AD / 62.-65 AH.

Umayyah ibn Abd Allah al-Amawi:

694-697 AD / 75 -78 AH.

Mahlib ibn Abi Safra al-Azdi : 698 – 702 AD / 79 – 83 AH

Yazid ibn Mahlib al-Azdi : 702 – 704 AD / 83– 85 AH

Al-Jarrah ibn 'Abd Allah al-Hakimi:

717-719 AD / 99 -101 AH.

Muslim Ibn Saeed al-Saiq al-Kalebi :

723 - 724 AD /105 – 106 AH

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Asad ibn Abdullah al-Qasri :

724 – 727 AD /106 – 109 AH,

734 – 738 AD / 116 – 121 AH

Nasr ibn Siyar al-Laythi al-Kinani :

738– 748 AD / 121 –748 AH

The Banu Abbas Era:

Abu Muslim Khurasani: 750– 755 AD /123 – 138 AH

Abu Aun 'Abd al-Malik ibn Yazid al-Khurasani :

766 – 767 AD / 149 – 150 AH

Hameed bin Qahtaba al-Tai: 768 – 776 AD /151 – 160 AH

Muaz bin Muslim bin Muaz Mauli Bani Zahl :

778 - 780 AD, 162 – 164 AH

Al-Fadl ibn Yahya al-Barmaki: 795 - 796 AD / 179 - 180 AH

Ali ibn Isa ibn Mahan :

796-807 AD / 180 -192 AH. his father belonged to the Hashemia sect, which was murdered by Abu Muslim Khorasani, the emergence of the Khorramti sect in Azerbaijan .

Mansur ibn Yazid al-Hamyari al-Raini:

796 – 797 AD, 180 – 181 AH

Tahiri Empire Era:

Tahir ibn Husayn : 821– 822 AD, /206– 207 AH

Talha ibn Tahir: 822– 828 AD / 207 – 208 AH

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Abdullah ibn Tahir al-Khurasani :

828 – 845 AD/213 – 231 AH

Tahir ibn Abdullah : 845-862 AD / 231-248 AH

Muhammad ibn Tahir : 862– 873 AD / 248 – 260 AH

The conflict arose between the Safavid government and the Uzbeks in later periods, occupied by the Ghilzai Pashtuns in 1722 AD.

Nadir Shah conquered Khorasan in 1729 AD, then the Durrani Empire captured Herat, while Mashhad was occupied by Shah Rukh Afshar, grandson of Nadir Shah.

In 1857 AD, under the Treaty of Paris, Iranian forces withdrew from Herat. In 1881 AD the Iranian government gave the rights of the Northern areas of Khorasan to Russia.

According to Ibn Kharadaba (d. 301 AH), in his book 'Hadud-e-Alam min Mashriq Ili Maghrib', 'the Caliphate of Bani Umayyah and Banu Abbas expanded the area of Khurasan by including Southern Hindu Kush and Sistan, areas around the Arghandab River, Zabalistan and Kabul further to the borders of Indian Subcontinent, and it was divided into four parts.

According to history, Tahir bin al-Husayn was the first non-Arab governor of Khorasan, who tried his independence in 822 AD / 207 AH and removed the name of the Abbasid caliph Mamun from the sermon, but he soon died and his son became governor.

According to Mughal Emperor ‘ Zaheer ud Din Babur ‘ in 1580 AD /988 AH, "The people of India call the areas

across their border as Khorasan and the Arabs call the areas other than themselves Ajam, there first stop is Kabul on the road from India to Khorasan, the other comes to Qandhar from Kabul. The Karwans arrives from Ferghana, Turkistan, Samarkand, Balkh, Bukhara, Hisar and Badakhshan to Kabul and from there to Kandahar."

Sufis and academics of ‘ Nishapur ‘ in Baghdad

Ahmad ibn Muhammad al-Anbari al-Nishapuri Shiit : d. 370 AH

Abu Abdul-Rahman Salmi Nishapuri : d. 412 AH

Abdul-Karim al-Qasheri: Abu al-Qasim al-Qasheri: d. 465 AH

Abd al-Wahid b. Abd al-Karim al-Qashiri: Abu Saeed: d. 494 AH

Ubaidullah ibn Abd al-Karim al-Qashiri: Abul-Fath: d. 520 AH

Ahmad bin Harb Nishapuri : Abu Abdullah Shiit : d. 234 AH

Muhammad bin Ishaq al-Siraj : Abu al-Abbas : d. 313 AH

Ahmad bin Ibrahim bin Ishaq al-Mazki : Abu Hamid Nishapuri d. 336 AH

Ahmad al-Niswi: Abu Saeed al-Nasawi Shiit : d. 357 AH

Abu Ishaq al-Mazki : Ibrahim bin Muhammad bin Yahya bin Abdullah : d. 362 AH

Jumuah bint Ahmad bin Muhammad bin Ubaidullah Al-Mahiyah Shiit : d. 396 AH

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Ali ibn Musa Abu Sad al-Sakri : d. 365 AH

Abu Abd al-Rahman Nishapuri : Abdullah bin Muhammad bin Hani : d. 236 AH

Ahmad ibn al-Qasim al-Farazi : Abu Bakar brother of Abul-Layth al-Farazi d. 320 AH

Ibn Hasanwiyah : Abu Sahl Nishapuri : d. 375 AH

Yahya ibn Ismail al-Mazki: Abu Zikria al-Mazki : d. 384 AH

Abu l-Hasan al-Bakharzi : d. 467 AH

Abu Muslim Khurasani

Abu Muslim Khurasani instigated conspiracy against Arab rule in 129 AH / 747 AD, took control of Khorasan on 31 August 748 AD /131 AH, while Al-Safah Abbasi took alligience of Caliphat on 17th February 749 AD /132 AH.

He was of Iranian descent from Isfahan, named Behzadan Purvandad Hormuz, his date of birth is disputed, between 718 and 723 AD / 100 - 105 AH. killed in 756 AD /138 AH

The martyrdom of Caliph Uthman bin Affan (RA) upbring anarchy and chaos, follow-on the end of State of Medina established by the hand of the Messenger of Allah, consequently start of the State of Kufa, only 36 years had passed since the beginning of the Islam. The rise of murderers of the Caliph Uthman bin Affan (RA) like Abdullah bin Saba and other assassins brought mutual wars and Kharooj and an endless series of battles, the

Kharji fitnah was originated from the Shia's - some important events of that period are as follows:

Khilafat Ali (RA) ibn Abi Talib: 30 June, 656 AD /36 AH

Battle of Jumal and martyrdom of Talha bin Ubaidullah (RA) and Zubayr bin Al-Awam (RA) : November 25, 656 AD / 36 AH

Battle of Siffin : 19 June, 657 AD / 37 AH

Battle of Khawarij : 31 January, 659 AD / 38 AH

Martyrdom of Muhammad bin Abu Bakr (RA) in Egypt :

April 30, 659 AD / 38 AH

Martyrdom of Caliph Ali (RA) ibn Abi Talib :

January 8, 661 AD / 40 AH

Abu Muslim Khurasani grew up in Kufa, where he was a slave in horse stables, there was a shia influence in Kufa and a new conspiracy was hatched one after the other, during the reign of Bani Umayyad, a large number of non-Arabs embraced Islam, later named Muwali, the same type of Mulai or Mawali are found in the Sub Continent and Ajam, who were against the Arab rule, their particular target was the Arab rule of the Banu Umayyads, whose core was Shia miscreants, even Iranian ethnicities such as Hassan Basri.

At that time Khurasan was far from capital Damascus, and after the Islamic conquests a considerable number of Arabs settled in these areas, but the neo-Muslim majority was the local population. It was the hub of political conspiracies against the Centre, who kept on rebellion (Kharooj) and different Shias were their leaders. Zayd bin Ali was killed in

740 AD / 122 AH and the Kharooj was failed, later the Zaydiya sect was attributed to him.

Abu Muslim Khurasani was sent towards Khurasan, but before that, ‘ Qahtaba bin Shabeeb al-Tai ‘ d. 749 AD /132 AH was sent to get the support of ‘ Ibrahim bin Muhammad Abbasi ‘. In Khorasan province, not only Yemenis but also Zoroastrians were involved in conspiracies against the center. Zoroastrian leader ‘ Beh Afred’s ‘ support was received by Abu Muslim, remember Abdullah ibn Saba was also Yemeni.

Abu Muslim Khurasani was appointed governor of Khorasan in support of the Abbasids,. After appointment he repulsed the Shia Kharooj at Bukhara. The Abbasid group was also struggling for power, and ‘Abdullah bin Ali ‘, the uncle of Caliph Abu al-Abbas al-Safah, was killed in Kharooj. In 138 AH Caliph Abu Jafar Mansoor called Abu Muslim Khurasani to Madain and killed him and buried his body in river Tigris. Babak Khurrami also had links with Abu Muslim, according to Al Shahrastani, who belonged to Khurasan, d. 548 AH, mentioned Abu Muslim Khurasani as Kisania Shi'a.

Mukhtar Thaqafi

Mukhtar Thaqfi was the founder of Kisania sect, who claimed the imamate and mahdiat of ‘ Muhammad al-Hanafiya ‘, he was born in Taif around 622 AD, and was killed in 67 AH by the governor of Kufa ‘ Musab ibn al-Zubayr (RA) ‘ .

The main philosophy of all these movements was to banish the first three caliphs from Islamic history, however, Khawarij and Zaydiya had a soft corner for the first two caliphs, The Kharijites used to call both Caliph Uthman bin Affan (RA) and Caliph Ali (RA) bin Ibn Talib immoral, while the political objectives of the Zaydiya sect were the same on which other Shias agreed.

Such was the character of Mukhtar Thaqffi that when Hasan (RA) was injured by opponents in Madain during his provisional Caliphate, he was brought to the house of Mukhtar Thaqafi's uncle, on which he suggested that Hasan (RA) should be handed over to Amir Muawiyah (RA) and ask for benefit , which his uncle did not accept. When Muslim bin Aqeel came to Kufa, Mukhtar Thaqffi had refused to support him, but governor Ubaidullah ibn Ziyad arrested him on suspicion, Mukhtar Thaqafi was the brother in law of Abdullah bin Umar ibn Khattab (RA), on whose recommendation he was released, but expelled from Kufa, so he went to Makkah, and there he pledged allegiance to Abdullah bin Al-Zubayr (RA).

Abu Lulu Firoz alias Baba Shuja ud Din

He was type of Iranian Zoroastrian Mawali from Nahavand, Who martyred caliph Umar bin al-Khattab (RA) in 24 AH, the Iranians built his shrine in Kashan, Isfahan province, and according to Safavid history, he was secretly sent to Iran by Ali ibn Talib (RA), where he got married and had children. If this is correct, so the story of killing of Abu Lu Lu Firoz proves wrong. The Hormuzan whose dagger was

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used in murder of Caliph Umar (RA), according to reports Hormuzan used to study from Ali (RA) at Madinah. And that is why Ali (RA) became so emotional about the involvement of Hormuzan in murder, although Ali (RA) did not punish the killers of Caliph Uthman (RA) but Hasan bin Ali (RA) killed murderer of Ali (RA) ‘ Ibn Maljam ‘ at the spot in Kufa. In Iran, the festival is celebrated on 26th Dhul-Hijjah in the name of Abu Lulu, whose name is 'Umar Kush' in Persian meant ‘ Killer of Umar ’.

‘ Al-Azhar University ‘ and the ‘ International Union of Muslim Scholars ‘ called on the Iranian government to bring it down, in response to which it was temporarily closed in 2007, but despite this, iran's fanatic sectarian mullahs hold a fair every year at that spot. Whose pictures are published in the newspapers. During the festival the effigy of Caliph Umar bin Khattab (RA) is made and burnt, a fake story is told to the people that Umar (RA) had aborted the pregnancy of Fatima (RA) by hitting a kick, (which her husband the Lion of God had to watched helplessly) . Istaghfar Allah

Tawabeen

The Suleiman ibn Sard was its leader in Kufa, and Mukhtar Thaqafi use to felt him a political threat, so he distributed a letter written by Muhammad bin Al-Hanafiyah to the influential people, in which he declared himself to be a Mahdi. To check the authencity of the letter a delegation from Kufa met Ibn Hanfiya who accepting this. Mukhtar Thaqafi took Into confidence Ibrahim al-Ashtar, the son of Malik al-Ashtar Nakhai, the (murderer of Caliph Uthman

bin Affan RA), who later joined him. Mainly Mukhtar's army consisted of about 500 Mawalis. Mukhtar captured Kufa in 65 AH but he failed to capture Basra, later Ibrahim al-Ashtar left Mukhtar and pledged allegiance to Abdullah ibn al-Zubayr (RA). Abdullah Ibn Zubayr (RA) defeated Tawabeen in 66 AH during Battle of Warda. Later Banu Umayyah's forces defeated the Zubayri forces and Ibrahim al-Ashtar was killed in 72 AH.

In Shia belief, Mukhtar Thaqafi was the founder of the concept of Mahdi, later after his defeat the concept of Bida also emerged. The Kisania sect had the belief that Muhammad al-Hanafiya has gone into occultation and hiding in the mountain of Razwa in the western city of Yenbua, who will reappear afterward. Later Abu Hashim, son of Ibn Hanafiya was elevated to the position of Imamate.

Interestingly Abu Hashim transferred Imamate to Banu Abbas. Making religion a ladder for gaining power is not surprising in politics, but the way new beliefs were imposed in Islamic faith later shattered the religion.

Mutazila

Mutazila's real name was ‘ Ahl e Tawheed wal-Adl ‘, but their opponents called them ‘ Mu'tazila ‘, and a story is also told about their opposition to Hasan Al-Basri, its founder was ‘ Wasil bin Atta ‘ 699 –748 AD / 80 – 131 AH. Who born in Medina.

Wasil bin Atta started his education from Abu Hashim (d. 98 AH) the son of Ibn Al-Hanafiyah and who first claimed

imamate, and before his death transferred imamate to the father of Abu al-Sufah Al-Abbasi.

'Abu Hazil al-Alaf ', the main leader and preacher of the Mutazili sect died in 235 AH and other ' Amr bin Ubaid bin Bab ' died in 144 AH. Mutzillah's one branch Bashriya was founded by ' Bashar Ibn al Motmar ' d. 210 AH.

Minha : Mutazila were supported by Caliph al-Mamun for 18 years, appointed to important positions. Imam Ahmad bin Hanbal (RA) other Sunni scholars were forced and imprisioned to follow the Mutazilite beliefs. This policy continued in the eras of Caliph Al Mustasim bin Al Haroon d. 227 AH and Caliph Al Wasiq bin Al Mustasim d. 232 AH. But Caliph Al-Mutawakal bin al-Mutassim (d. 247 AH) abolished this policy in 237 AH / 851 AD.

The far reaching effects of beliefs of the Mutazila sect spread to Afrikia and Andalusia. A chain of wasliyas order was created. Hasan Basri is also considered as mutazila.

Most sects of the early Islamic period were subsequent effects of the martyrdom of Caliph Uthman bin Affan (RA), philosophical, religious sects and militant warrior were also born.

Hasan Basri belonged to the group that claimed to be neutral after martyrdom of Uthman (RA), maintain that they neither support the Ottomanis nor the Alawite groups. Mutazila had same views. Later Sufis claimed that Ali (RA) taught secret and latent sciences to Hasan Basri and created fake hadiths in this subject.

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Hasan Basri was born in 24 AH / 644 AD but his year of birth was dragged back to 21 AH, according to history. Ali (RA) went to Kufa in 35 AH and was martyred in 40 AH.

It is not known that why Ali (RA) in the presence of numerous followers and his children who later `claimed imamate taught the inner sciences to Hasan Basri at the age of eleven or twelve, by rejecting the claim of imamate of his own children, nor did the imams of that period discarded this claim. Apart from this, in the virtue of Hasan Basri, there have been innumerable traditions.

Hasan Basri grew up in the Valley of Al-Qura.

Ref : Tabaqat Ibn Saad 7/156, 157. Ma'arif Ibn Qutayba 194, 195. Wafiyat Ibn Khalqan 1/354, 355. Nouvi Tahzeeb al-Asma 1/161. Kwakab al-Dari Kermani 1/142. Tahzib Ibn Hajar 2/263.

Hasan Basri was born in Rabza and grew up in Medina or The Valley of Al-Qura. Ref : Ibn Hayyan Akhbar al-Qaza 2/3, 4

Rabza is 84 miles away from Madinah, where the grave of Abu Dhar Ghaffari (RA) is located, according to ‘ Yaqut Hamvi ‘ the Valley of Al-Qarua, is a valley between Medina and Syria, which was the residence of ‘ Aad and Samud ‘ nations in ancient times, here was the town of ‘ Hajar ‘ where the Prophet (SAW) forbade drinking water in the Battle of Tabuk. Ref : Mu'jam al-Baladan 19/338, 345, Mu'jam maistajam 1-329, 330

Ibn Hajar quoted al-Madini as saying that Al-Hasan al-Basri did not see Ali (RA), but when Ali was in Medina, Hasan was a young slave. Ref : Tehzeeb 2 / 266

Shi'a Ghulat sects

Ghulat refers to the Islamic sects that originated from the clutches of the Shia Alawite political movement, some of which are considered to be out of Islam because of their exaggeration in their beliefs. Most of the sects died on their own, but many are still found by shifting their identities.

In the beginning of Islam, many sects born like Mukhtar Thaqafi and his sect of Kisania that we have discussed earlier, during the same period ' Abdullah ibn Saba's' sect ' Sabaiyah ' was born. It is also called ' Sibaia '. Later Alawites continued to rebell against the Khilafah and killed. Their followers attributed many beliefs to them. Such as Imamate, Mahdiat, Occulation and Resurrection beliefs, divination and reappears of imams. Such kind of political beliefs are found in all Shia sects and Sufis. Some of the sects are mentioned below:

Saba'i : (Al-Sabiyah)

The founder of this sect was ' Bazgh ibn Yunus ', who believed that ' Jafar al-Sadiq ' was God.

Zimmiyah :

The Sabaya sect was a sub sect of Abdullah ibn Saba. According to ' Alian ibn Zara al-Sadusi ', d. 184 AH, they had a belief that 'Ali was God who appointed Muhammad as a prophet '.

Gharabiyyah :

Believe that Gabriel had sent down the revelation to the Messenger of Allah by mistake, this sect set foot in Syria .
Ref: Yaqoot 597 H , Kufa

Haroofi :

This sect started in 741 AH at Astrabad, Iran called Gorgan, and later spread to Anatolia, it was a Sufi Shia sect, and was the flag bearer of the ideas of Mansoor Halaj and Rumi. ‘ Fazlullah Astarabadi ‘ spread it from Tabriz to Azerbaijan, who born in Astrabad in 740 AH/1340 AD, he started his life as a Sufi in his youth and began to see divine dreams. He invited rulers and kings to follow his faith in his work ‘ Jawadan Nama Kabir ‘, he took refuge with his son to escape the persecution of Tamerlane, but the ruler Miran Shah, instead of helping arrested and imprisoned him in Khabak district near Pakhwan and executed in 796 AH/1394 AD.

His disciple ‘ Ali al-Ala ‘ became the successor, who propagated the alphabetic belief related to the Nuqtavi religion, in Anatolia the alphabetic beliefs remained on the side of other beliefs in the strange community of Bektashis, according to their belief, wilayat is superior to prophethood.

Nuktawi or Nuqtvia :

These were the followers of ‘ Mahmud Pasi Khani Gilani ‘. In about 800 AH during the time of Amir Timur, the Nuktawi sect was founded. Mahmud was previously a follower of Fazlullah Astarabadi. According to their beliefs, prayer, Hajj and sacrifice are irrational, the religion of Islam has been canceled and now a new religion is needed.

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This religion came to India through Iranian clergy. When ' Sharif Amli ', the leader of this sect, came to India, Sultan Jalaluddin Akbar started treating him as a spiritual teacher. It was he who inspired Akbar to invent a new religion, and his philosophy became manifest in the Deen Elahi. Number 19 was important in his religion. He set up a new cycle of time which became prevalent among the Ismailis. Astarabadi used to call himself Mahdi and considered himself the Promised Messiah. It is considered to be a branch of the Twelver Shia sect, and it was he who declared Safavid Tahmasp 1 to be Mahdi.

The metaphors and symbols used by Ali Muhammad Shirazi, the founder of the Babi sect, in his book ' Bayan ' were borrowed from the Nuqtavis.

Kisania :

The Kasanias are a Sect of Shi'ites, which came into existence around 50 AH., lasted for a century, and believed in the Imamate of Ibn al-Hanafiyya ibn Ali (RA), the mother of Muhammad b. al-Hanafiya, was a slave of the Hanafiya tribe.

Mukhtar Thaqafi as explained earlier was the spiritual guide of this movement, there are many narrations of the death and burial of Ibn al-Hanafiyya, including Jabal e Rizvi near Yanbu , Medina, Taif, and Eilah. Like the other Ghulat sects, they also developed serious differences and more of the following sects arose.

Sirajia :

Its founder was Hayyan al-Siraj and he believed that Ibn al-Hanafiyya had died and was buried on Mount Ruda, which was later named Mount Razavi, and from there it would reappear, which is called resurrection.

Karibiya or Karbiyah:

Its founder was ‘ Ibn Kareeb al-Dureer ‘, who believed that Ibn al-Hanafiyyah was alive and would then reappear.

Hamza ibn Amara al-Burbari :

He claimed his prophethood and believed in the divinity of Ibn al-Hanafiya, he found many disciples in Medina and Kufa.

Hashemia:

Its founder was Abu Hashim Abdullah, the son of Ibn al-Hanafiyya, who believed that Muhammad al-Hanafiyya had entrusted him with Imamate and considered him to be Imam, although Zayn al Abidin was alive at that time who was older than Abu Hashim in age. Hashmia sect recruited Mawalis from Khorasan. This sect was further divided in sects like ‘ Mukhtaria ‘, ‘ Harsia ‘ , ‘ Raundia ‘ , ‘ Biania ‘ .

Harbiya :

It was a branch of the Hashemite sect, but later came to be called Jinnahiyya, who was a follower of Abdullah ibn Muawiya ibn Abdullah bin Jafar, who after the death of Zayn al-Abidin and Yahya bin Zaid, rebelled and did Kharooj between 127 and 131 AH and Zaydiya, Kharji and Abbasid also joined him. Their movement spread to Persia and Isfahan, during which abdullah bin Mu'awiya took

control of Istakhar, Faras. But after the arrival of the forces of Banu Umayyah he escaped to Khorasan, later arrested by Abu Muslim Khurasani and killed in 131 AH, after his death, the Harbiya Jinnahia sect claimed that he was alive and hiding in the mountains of Isfahan. The beliefs of Harbia and Jinnahia were heretic.

There was another branch of the Hashemite sect. Abbasid ' Muhammad bin Ali bin Abdullah ibn Abbas ', who claimed to be the successor of Abu Hashim. The Abbasids claimed that Hashim was childless in 98 AH and had given succession to Muhammad bin Ali before he died. His two sons, Abu al-Safah and Abu al-Jafar al-Mansur, later became caliphs. While one brother Ibrahim was killed by Banu Umayyah.

Muslimiyyah:

Another branch called Abu Muslimiyya. According to them, Imamate was transferred from Abu al-Safaah to Abu Muslim Khurasani, and Abu al-Jafar al Mansur killed someone else in the disguise of Abu Muslim Khurasani and he is alive.

Razamia:

This sect believed that imamate is the right of the Abbasids and will remain until the Day of Resurrection, Mahdi will be born from it, however, they were not disbelievers of Abu Muslim Khurasani.

After the end of the Umayyad Caliphate, the Kisania and Hashemite sects pledged allegiance to Banu Abbas and became the propaganda machine of Banu Abbas, but they were not given any special importance.

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All the sects of Kisania believed in the resurrection of Ibn al-Hanafiya, its leaders were ‘ Sayyid Ismail Al-Humayri ‘ and ‘ Kaisan e Azza ‘, who promoted curse of 'tabra' and 'slander' تبرہ ، لعن طعن in poetry.

‘ Kaisan ‘ was a slave who was in the group of Mukhtar Thaqafi, and who use to provoke Mukhtar Thaqfi with regard to storey of Karbala. Kisania sect was named after him. All of those had a belief that Ibn al Hanfia was Mehdi and Rauda Mountain was his place of occulation and Re incarnation of Ibn Al Hanfiya. After the 3rd century AH, when the foundation of The Twelver Shia (Isna Ashari) philosophy was established, this sect disappeared, the history of this sect is between 60 AH and 170 AH and after Sayyid al-Hamiari, it was commanded by Hayyan al-Siraj.

Mazdakia : A Zoroastrian sect:

In some countries there are groups called ‘ Al Mukhtar ‘ and ‘ Mazdaki ‘, some Shias put Mazdaki with their names, they had the support of anti-Arab Mawalis in southern Iraq, Iran, and in Khorasan. Kisania joined Babak Khurramti in Khorasan, while some Kisanias joined Jafar Sadiq's party and some joined the group of Nafs Zakia.

Biania:

These were the branches of The Kisania and the followers of ‘ Bayan al-Nahdi ‘, who considered Abu Hashim to be a prophet and believed in his resurrection to the status of Re Birth of Mahdi (Mahdi al-Mouwud). Later, after the death of Abu Hashim, Bayan al-Nahdi claimed prophethood.

Harbiya :

It was a branch of The Kisania, founded by 'Abd Allah ibn al-Harb b. Kindi ‘, who preached Transmigration and extremist Shi'a philosophy, according to his belief, Abu Hashim had appointed Ibn Mu'awiya to the imamate.

Reahia:

Abu Rayah was a leader who ruled that the Abbasids were entitled to the dispute between the Harbiyas and the Abbasids over the succession of Abu Hashim. His followers who joined Abbasids were called Reahis and who follwed Abu Muawia were called Jinnahia.

Jinnahia :

The founder of this sect was ‘ Abdullah ibn Mu'awiya ibn Abdullah ibn Jafar (RA) ‘. Jafar ibn Abi Talib was given the title of ‘ Dhu'l-Jinnahin ‘, which was in accordance with it, his view was that the prophet's soul was dissolved in Ibn al-Hanafiyyah, then in Ibn Hashim and later in Ibn Mu'awiya.

For further reading :

Extremist Shiites, Matti Musa, Syracuse Univ Press

Mahdis and Millenarians, Shiite Extremists in Early Muslim Iraq, WILLIAM F. TUCKER, University of Arkansas

Al Tashi al Arabia wal Tashi al Farsia – Albahis Nabil Haidri – Dar ul Hikmat London – 2014 AD

Sufi's and slogans of their Spongers – Creation of Panjtan (Five Persons) from the light of God

It is the slogan of Sufis and their sponger sects. Born out of the light of God:

This slogan has been derived by Sufis and Sunni heretic sects from Shi'a book al-Kafi that the Imams were born from the light of Allah.

It is narrated in al-Kafi that Abu Abdullah said, "Allah created us from the light of His greatness. Then our form and appearance were made of clay from under the throne, this light was made here, so we are made of two lights (the light of God, the light of the earth under the earth).

Al Kafi : 1/ 389

Ismaili Shi'a

The name of the founder of this sect was ' Ismail bin Jafar al-Mubarak bin Jafar Sadiq ' - born 100-103 AH in Medina and d. 148-158 AH. It is difficult to write his history as there is many conflicting stories among Shias.

Jafar al-Sadiq had five sons, all of whom claimed imamate after him, the eldest son was Abdullah al-Fath, in whose name the Shia al-Fatiha sect was created. Somewhere his mother's name is Fatima and somewhere Asma is written, in some places both sons have been told from the same mother. Another brother was Musa Kazim, who was 25 years younger than Ismail, his mother was a Berber slave.

Ismail's son's name was ' Muhammad bin Ismail al-Maktoum ' or Al-Shakir, who became the seventh Imam of the Ismailis and went into occultation. From here Ismaili Batnia (concealed)sect started and Qaramtis were taken shape.

' Ahmad al-Wafi ' was son of Ismail bin Jafar al Mubarik, from whose descendants the Fatimid rule began, later two more sects were created out of 18th Imams of Fatimids.

The first was Mustali, in its two further branches Dawoodi bohras, Sulaimani bohras were created. While Dawoodi bohras divided in additional branches, out of them Patni Bohras and the Jafari Bohras became Sunni. While within Dawoodi bohras, Allawis were created. In addition, due to the disputes of permanent imamate, more branches were formed.

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Ismaili religion, spirituality and Sufism

Ismaili's appointed the Dais for the religious propagation and preaching. They theorized that there is a such relationship between Talib (student) and Dai (tutor) that brings him closer to God, from which he can recognize the Imam, and from this the unity of God can be identified. This theory became the basis of Sufism and the concept of Murshid (spiritual teacher) and Talib (adherent) was created. And Sufi brought a Shia imam in between.

In Qadri, Chishti, Naqshbandi, Suhrawardy or other orders , Ali (RA) was declared ' imam al-Ausia ' or ' khatam al-Wilayat ' (Promised , ordered, commissioned by God, the apex or end point of Sainthood).

Which was the same theory put forward by the Kisania sect that the Prophet was khatam e Nabuwwat (Last prophet) , but Ali (RA) was Khatam Wilayat (Last Saint) further classification was clearly meant Wasi (Promised) or taken as Ausia (or divine appointment). At the same time, Esotericism was inserted, which meant that sufis have secret knowledge which they get through lineage or genealogy. Later a tree of tariqat (spiritual lineage tree طریقت) was created and dragged to Ali (RA).

Two types of lineage trees are contrived, according to blood lineage and other spiritual lineage, both ends at Ali (RA). While Naqshbandi Sufi's spiritual tree routes via Shia Imam Jafer al Sadiq and ends at Abubakar (RA).

Then the concept of ' Sheikh ' was produced, according to which it is necessary to ' envision the Sheikh first ' in order to communicate with God.

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Twelver Shia sect is against this type of Sufism, but since their imams have been deceived in Sunni Sufism, the Sufi type of religion is beneficial for them that it becomes the first ladder to accept Shia philosophy.

All the major Shi'a offshoot Sufi orders such as Alawite, Alawie, Nusairi, Druze, Bektashi, Noor Bakshi, etc. are the products of Sufism, since Ibn Arabi was from European areas, so he mixed Greek philosophy, while Iranian Sufis invented pro Zoroastrian philosophy and Shamnism, and the Iranian Sufis who came to India they borrowed Hindu philosophy. Rumi invented a dance for dervishes, In Subcontinent qawwali and dhamaal was introduced.

The Da'i was a guide and light to the Imam. The teacher-student relationship of the Da'i and his student was much like the one that would develop in Sufism. The student desired God, and the Da'i could bring him to God by making him recognize the Imam, who possesses the knowledge of the Oneness of God. The Da'i and Imam were respectively the spiritual mother and spiritual father of the Isma'ili believers

Morris, James (2002). The Master and the Disciple: An Early Islamic Spiritual Dialogue on Conversion Kitab al-'alim wa'l-ghulam. Institute for Ismaili Studies. p. 256.

King Hussein of Jordan issued a message at an international Amman conference on November 9, 2004, declaring the Zaydiyya and Ismaili sects as Muslims, and Prince Aga Khan issued a fatwa that they are Jafari and believe in Sufism. It is also known as The Amman Message.

https://ammanmessage.com/?option=com_content&task=view&id=91&Itemid=74

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Ismaili's are called Nizari, Batini, Fidai, Hashashin, East Ismaili and Khojas and Ismaili Dais in Indo Pakistan Subcontinent are known as ' Pirs '.

The centers of ismaili preachings in Indo Pakistan were in Punjab, Sindh and Gujarat, the secret of their success was that they learned the local languages and adopted the culture of these provinces. The name of ' Pir Nur ud Din Satgar ' is very important in this regard in the early Nizari dais sent from Iran, he wrote poetry in local languages and later many Ismaili pirs created literature in local languages, Noor ud Din started ' Satpanth ', he came to the Subcontinent in 1079 AD / 472 AH and d. 1094 AD/ 487 AH.

The poetry of Ismaili pirs is called ' Gunan ', which has a religious status for Ismailis and ismailis do not allow research on them. According to Farhad Daftry, Pir Sadr ud Din gave the title of Khoja to the Lohana tribe. The ' Shia Imami Ismaili Method and Religious Education Board ' Karachi has included Gunan Sharif with Urdu translation, it includes the words of seventeen poets who came after 11th century Pir Nooruddin Satgar, he has been recognized as the first poet of Sindhi language in the histories and accounts of Sindhi literature.

Nath Jogis (Ascetic) :

The first period of Punjabi literature is that of Nath Jogis, Nath Jogis have made a profound impact on the culture of Sindh, the heroes of Punjabi classical stories 'Heer Ranjha' and 'Puran Bhagat' take jog, Waris Shah is of special importance among these poets, who has also described Nath thought and pointed out the shortcomings of the declining panth, it is well understood that until the 18th century AD, nath jogi was so popular in Punjab, some

groups of Muslim sufis and faqirs still wear saffron clothes, a group of jogis was also born among the Muslims who beg and tell the fortune. Some Sufi Malngs belonging to shrines still wear Jogi outfits.

The Ismaili pirs also not only accepted the terms of ‘ Vedanta ‘ (Hindu Philosphy) and ‘ Jogmat ‘ but also accepted the phrase of the ‘ Nath panthis ‘, in this regard Pir Sadruddin's 'Ten Avatars' is very famous.

The first poet of Punjabi is ‘ Gorakhnath ‘, whose ‘ Bani ‘ mentions ‘ Multan ‘ ragas (melody), after that ragas have been reserved for the entire poetry of ‘ Avi Granth ‘. Ragas have been named on some ‘ Kafi ‘ of Shah Hussain, many songs and stories are found in the folk literature of Punjab with reference to ’ Jogis ‘, the culture of The Indus Valley is deeply imprinted by siddhas, naths and jogis. We have earlier mentioned that Shah Abdul Latif alias Bhitt Shah use to live in Hindu Shrine for three years and Pir Inayat Qadri’s shrine is called Jhok.

Ismaili is a branch of Shias and due to Ismaili propaganda, karbala and the sanctity of Alley Nabi and children of Ali have become part of Punjabi sanctity, even if you look at the Ismailis separated from Twelver (Isna Ashari), there is still a large number of Ismailis in Sindh. In Punjab the disciples of ‘ Shams Sabzwari ‘ are called Shamsi. Ismaili Pirs converted local literature in classic form. Noor ud Din Satgar died 487 AH, Pir Shams Multani d. 666 AH, Pir Sadruddin died 812 AH, but a large number of pirs of Sindh and Punjab practice subterfuge to pose as Sunni.

If you may study census reports of British India, there at several places it is clearly pointed out that such and such Pir is basically Shia but pose as Sunni.

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‘ Gorakhnath ‘, who is considered to be the founder of the ‘ Nath Panth ‘, the period of the rise of the Nath Panth is from the 10th to the 15th centuries AD, in this period Ismaili, Chishti and Suhrawardy had reached the Subcontinent, the philosophy of his poetry later became prevalent among Muslim Sufis and especially the Mulamatis. They appears to condemn qazis and Brahmins and preaches that God can not be found in mosques and temples. There are many such poems of him, two of which are as follows as a sample, these poems can be compared to the blasphemous poems of Muslim Sufis.

ویدے نہ شاسترے کتیے نہ قرآنے
پستکے نہ بندھیا جائ
ہندو دھیاوے دیہرا مسلمان مسیت
جوگی دھیاوے پرم پد جہاں دیہرا نہ مسیت

Ref : Literary Trends of Pre-Farid Punjabi. Dr. Saeed Bhatta

A brief overview of Ismaili history. Farhad Daftri

Ismaili Movement in Sindh, Multan and Gujrat – Ali Jan Damani

Shifting Identities in Sindh – Mahek Khawaja

Ismailis Their History And Doctrine, Farhad Daftry
Institute of Ismaili Studies, Cambridge

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عن الحجاج بن تميم، عن ميمون بن مهران، عن ابن عباس، قال:

كنت عند النبي ﷺ، وعنده علي، فقال النبي ﷺ: يا علي سيكون في أمتي قوم ينتحلون حبنا أهل البيت لهم نبز يسمون الرافضة فاقتلوهم، فإنهم مشركون –

Translation: Hajjaj bin Tamim narrated from Ibn 'Abbaas through Maimon bin Mehran that I was with the Prophet (peace and blessings of Allaah be upon him) and Ali (ra) was with him. Holy Prophet said O Ali ! In the end times , there will be a nation who will cross limits in love with Ahle Bait, they will be known as Rafiza, so when ever you found fight and kill them they are polytheists.

Above narration has been narrated in different ways from Abdullah ibn Abbas, Ali, Fatima, Umm Al-Momineen Salmai and Abdullah bin Umar (RA). Reference: Imam Ahmad bin Hanbal Fazail-e-Sahaba 651, 'Abd ibn Hamid fi al-Musnad 698, al-Tabarani fi Mu'jam al-Kabir 12997, Abu Naeem al-Asfahani Haliyah Auliya 5014, Musnad Imam Ahmad 807, Al-Bahr al-Zakhar 499, Abu Ya'ali 6749, Al-Sunna ibn Abi Asim 980, Al-Shari'a al-Azri 1538

Qarmati - Karamatta

Their founder was ‘ Al-Fadl Isfahani ‘, in 931 AD / 319 AH he declared himself mahdi and claimed to be a descendant of Iranian Sasani kings, this sect was born in Bahrain.

On December 6, 929 AD/ 317 AH., the Qaramatis, under the leadership of ‘ Abu al-Taher al-Janbi ‘, massacred in Makkah and stole the Hajr Aswad (Black Stone), after the arrival of Isfahani, they changed their Qibla from the Kabah

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to the fire of Zoroastrianism. On 9th June 951 AD/ 340 AH Hajr Aswad was taken back and Abbasid army eradicate them.

Fatimid State

For many years, the Ismaili belief that Muhammad bin Ismail bin Jafar lived in the occultation, and the view that the Mahdi himself would protect himself by staying in the occultation changed, and organizing the work of the Dai he himself can work as a Dai, Al-Mahdi Billah assembled a large army and toppled the government of Aghlabiyya in North Africa in 910 AD/ 298 AH. He established a Shia state under imamate and tried to prove himself to be an Alawite, but the Abbasid Caliph al-Qadir Billah, whose reign was 991-1031 AD / 381 – 423 AH. In 423 AH formed a team of Shia and Sunni scholars to investigate the genealogy of Fatmids and claim of Imamat, according to the findings of the committee, the Fatimi was a descendants of a Jewish blacksmith, this document was signed by the academics and scholars and it was widely circulated in the regime and was recited in all the mosques of Caliphat.

Quoted by Farhad Daftri. Encyclopædia Iranica -

Abu Muhammad Abdullah Mahdi Billah was born in Khuzestan in 874 AD/ 261 AH, and died in Mahdia, Tunis 934 AD /323 AH, founded the Fatimid Empire, fatimid rule spread rapidly and Egypt became its new center, in addition to his rule spread to North Africa, Sicily, Palestine, Syria, the African coast in the Red Sea, Yemen, Hejaz and Tima.

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The 6th Fatimid ruler and the 16th Ismaili Imam, Al-Hakim B'amarallah 996-1021 AD / 386-412 AH has a prominent place in the Druze, Mustaali and Nazari sects. When the 8th Fatimid ruler Mustansar Billah died in 1094 AD - 487 AH a succession war broke out between his sons Nazaar and Mustali.

Nizaar was put in jail but he escaped and reached 'Almaut ', where the Iranian Ismailis accepted his imamate.

Mustali were further divided into two parts, Tayyabi and Hafizia.

The Tayyabi sect appointed Yemen's ruler ' Arvi bint Ahmad al-Salihi ' to the position of Hujjat in 440 -533 AH, while Imam Tayyab went into occultation. At her shrine dozens of ignorant Sunnis gather for venetration regularly.

In the Mustaali sect, in the era of 27th Dai, Dawud bin Qutb Shah divided in two more parts, Dawoodi Bohray and Sulaimani Bohray. Who were further divided in Alavi Bohras, Haitia Bohras. While Nizari and Druze keep diverse thoughts.

End of Fatimid rule

In 1040 AD / 432 AH., the Zerid dynasty declared to be Sunni in the West. According to 1070 AD / 463 AH, the Turks invaded the Levant and Syria. This was followed by the First Crusade, due to which the Fatimids were confined to Egypt only. Or in the coastal areas of Taire and Sidon. The Seljuks were strongly opposed to them, so the Fatimid government was concentrated to terrorism in the style of Hashishin. Finally, in 1169 AD / 565 AH., Nur al-Din Zangi

and Salah al-Din Ayubi defeated the Fatimids in Egypt and the Ayyubid Empire began.

Nizari Ismaili State :

1090 -1310 AD / 483 - 710 AH. Their headquarters was al-Maut, which was located at the height of Mount Albers and was located 100 kilometers from Tehran in the Qazvin area. Also their second base was in the fortress of Musayaf , which was in Hama, Syria . Finally Hulagu destroyed it in 1256 AD /654 AH and most of Nizari fled , all of their literature was destroyed.

Hashishin : حشاشين

Are known in history as Ismailis, Nizari, Batiniyya, Atheist, Hashishin, Fidayeen etc., The 'Kursi Delam' was printed on Nizari coins, Delam is in the area of Gilan. We have mentioned above how Nizar Ibn al-Muntasir had fled to Almaut. الموت

Hasan ibn Sabah :

1050 -1124 AD / 442– 518 AH., Born in Qom , he was the founder of Nizari Ismaili order, a military and religious leader, he used terrorists (fidayeen) to kill Sunni officials, scholars and the general public. Who used terror as a tool to frighten peoples, spread horror and put psychological pressure.

After the fall of the Fatimid Empire, the Ismailis became known in Syria as Druze and Nizari – there are both

Mustaali and Nazari sects in Pakistan, Afghanistan and South Asia – the Mustaalis made room in the rulers of Yemen in the 12th century AD, including the Saleeh State, 1047–1138 AD / 439-533 AH founded by ' Ali bin Muhammad bin Salahi ' and who were opposed to the Al-Rasi's Zaydiyya rule – Banu Hamdan 1099- 1174 AD/ 493-1174 AH, and Banu Zar'ii 1083–1174 AD / 476-570 AH, when the patronage of these governments ended, they moved to India.

At present, a large number of Nizari Ismailis live in Syria, Uzbekistan, Tajikistan, Afghanistan and Pakistan and India. There is significant population in Badakhshan, Afghanistan and they have installed their own Imam Agha Khan Badakhshan. In the same direction in Gilgit, Baltatistan and Ladakh areas and Kashmir several Ismailis are existing.

Druze :

The Druze population is mostly in Syria, Lebanon and the Golan, their total population is close to one million only, they call their sect ' Mohidin ', believe in the doctrine of reincarnation and Ruh kuli, this sect originated from Shi'a Ismailism, but Zoroastrianism, Christianity, Buddhism and Pythagoreanism **have a profound influence on it, they consider Muhammad bin Isma'il as a prophet,. They have Sufi belief of Zahiri and Batni concept. Get circumcised, speak Arabic.**

In 1959, Gamal Abdul Nasser issued a decree (fatwa) through Sheikh Mahmud al-Tut of Al-Azhar that the Druze are Muslims, but ordinary scholars did not accept this fatwa and rejected it, while the Druze themselves are not

called Muslims, believe in subterfuge (taqiyya), recite the Kalma Shahadat and celebrate Eid al-Adha, Believe on Prephet Shoaib very much. The French colonial government between 1921 and 1936 AD established a Druze state on Jabal Druze, whose capital was Al-Swaida.

Satpanthi - Khoja :

Satpanthi is a sect of Ismaili Nizari and Ismaili Sufism, founded by Pir Sadruddin 1290–1367 AD / 689-769 AH. Who converted the Hindus to Ismailis. He was succeeded by his grandson Pir Imam Shah in 1430-1520 AD / 834-927 AH . They are called Imam Shahi and do not consider Aga Khan as their Imam, there is a village in Gujarat, India, where all are Satpanthis, they are called Khoja.

Hafizi : This Ismaili sect originated in northern Egypt during the Fatimid period and ended in the 15th century.

Sabiyah : Meaning the number of seven, it is about the seven Ismaili imams, the Same was the belief of the Qaramites.

Prince Karim Aga Khan was the 49th Imam of this Nizari sect who died on 4th Feburary 2025 . Succeeded by Rahim al Husaini as Ismailia Imam.

Alwite :

They are also known as Nusairi, among many of the Batni sects that still exist today, The Alwites are the most important, they rule Syria and are also exists in Lebanon, Turkey and Israel, its founder was ' Ibn Nasir al-Nimri ' died in 868 AD / 255 AH, he told the people as the representative of Shia Imam al-Hadi and Askari.

In opposition to this,' Abu Yaqoob Ishaq of Ishaqiya ' sect came forward, he believed in Transmigration (Tajsim) and considers Ali to be the part of God, drinks alcohol. Belief in Trinity of Ali, Muhammad and Salman Farsi. The French colonial government recognized them as Shia sect in 1920 AD and named them Alwite, created the Alwite State during 1922-1936 AD , known as Daulat Alawia.

Alwite played an important role in the Syrian army and later played an active role in the Ba'athist Party, taking full support from his community when Hafez al-Assad overthrew the government in 1970 AD.

During Hamdani dynasty in 947 - 1008 AD they were organized under the leadership of ' al-Khushaibi '. In 1032 AD al-Khushibi's grandson ' Abu Saeed Maimon al-Tabarani ' d. 1934 settled in al-Azqiya, also known as Latakia. Al-Tabarani converted the people by preaching and conclude the religious ideas of Alwites.

Mamluk Sultan Baybars ordered Alwites to build mosques in their areas. Ottoman empire took harsh actions due to their turncoat mentality. Between 1926 and 1939, the Druze and the Alwites joined the French forces in large numbers. In 1936 separatist tendencies developed and wrote a letter to the French Prime Minister that they did

not want inclusion with Syria and to be kept with the French government. On this petition the father of Hafiz ul Asad, Suleman al Asad also signed.

In 1971, Hafez al-Assad assumed the presidency, in 1974, Musa Sadr, the head of the Lebanese Amal Shia militia, issued a fatwa that the Alwites were Twelver Shias. Due to the fear of the Syrian Civil War, the Baathist government recruited a large number of Alwites in the Army and sent them to the front, many Alwites were killed due to being supportive of the Assad government. As a result, the Youth of Alwite became opposed to the Baathist government and demanded an end to the war.

Figures presented by the Syrian opposition in 2013 AD show that 94,000 soldiers were killed, of whom 41,000 were Alwites. During the Civil War, The Alwites were also worried about the influence of the Iranian Khomeinists that it would lead to further quarrels, Alwites beliefs are kept secret. They consider Ali to be the eternal God, their beliefs are influenced by Christianity, Platonism and many other local influences.

Their religious relics include only shrines and astanas. And all their religious festivals are un-Islamic but celebrate Eid Ghadir. They make up 10% of Syria's population. There are 150,000 in Lebanon and 3,900 in the Golan Heights. The language is Arabic, there are two sects of Alwites. One is alawite, the other is murshid alawite.

All types of Shiites in Syria, including Twelver Shia, Ismaili, Druze and Alwite, make up between 11% and 12% of the total population. Twelver Shia are hardly 0.5 % , but few thousand Iranian Revolutionery Guards and Lebnon’s Hizbollah were installed by al Asad Government on key

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Installations under patronage of Russia. All of the rest of the Syrian population are Muslims.

Bashar ul Asad was overthrown in Dec 2024 and he went into exile in Russia, in Feburary 2025 Bath party was prohibited. Khominists were forced to leave Syria, influence of Hizbollah was came to an end, Fatmiyoon and Zainboon Brigades started return to Iran and Pakistan. First times after decades of Hizbollah pressure, Lebanon installed new Government free of pressure on 7th Feburary 2025.

Alawi- Alevi :

The Alevis are mixture of different beliefs. Their founder was ' Haji Bektash Wali ', who was born in Nishapur in 1209 AD / 606 AH, and died in 1271 AD / 679 AH in the Sultanat Rum. His name was Muhammad ibn Ibrahim Ata. Bektashi's are also his disciples.

Their way is Haq, Muhammad and Ali. Bektash arrived from Khorasan to Sultanat Rum in 1240 AD to become disciple of ' Baba Ilyas al-Khurasani '. Baba Ilyas was killed by ' Mubarzuddin Armaghan Shah ' on charges of sedition. Bektashi preached the religion of Turkic Shamnism along with the Twelver faith and use to spread it under the Sufi way. In the 15th century AD this religion influence the Turkish army's elite force' Janisaran '. Alevie beliefs are kept secret and all commands are given orally.

Kurdish Alevies believe in ' Pir Sultan Abdal ' instead of Bektash. According to the belief of Bektash, the soul is imperishable, the estranged philosophy that good angels

force righteousness and the bad angels force wickedness. They do not believe in the explanation and interpretation of the Quran, say that only Ali knows the secret meaning of the Quran. In fiqh, their views are similar to those of the Kisania and Khorramti sects. They come together dancing and singing for religious rituals. The rituals of Muharram and Nowruz are celebrated for many days that is called ' Samaa ' سماع ' .

The Kamal Ataturk is considered as Mahdi that he abolished the Sunni Ottoman Empire. Ayatollah Khomeini declared them a part of the Shi'a sect in 1970 AD. Most of them are in Turkey, a large number of Kurds are Alevies, they are also in Syria. They have four social groups, two of which do not believe in Bektashi.

Bektashi :

The founder of the Bektashi sect was 'Haji Bektash Wali' , like Alvieism. Details about him are written in the Alvie sect above, nowadays its leader is ' Edmund Brahamaj ' or Baba Munda, who belongs to Albania.

This sect was rooted in the Turkish army of Jannisars, when Kemal Ataturk banned them, its headquarters was shifted to Albania. Its ideology is based on Twelver Shia sect. Many other sects were influenced by the ideology of Bektash, including Haroofi and Qalandariyya. Moreover many personalities including ' Ahmed Yasawi ' a Turkish poet, ' Shah Ismail Safavi ', leader of ' Sheikh Haider ' Safavid era,' Ali Imad-ud-Din Nasimi ' poet of Haroofi sect, ' Pir Sultan Abdal ' leader of Alvie sect, ' Gul Baba ' poet in the era of

Sultan Suleiman I and ‘ Sari Salataq ‘ the Baba Of Alvi sect etc.

They are found in large numbers in Turkey and Albania. Apart from this, this sect is present in the population of the Balkans and Greece, Macedonia and Bulgaria. They put their population in numbers at around ten million, while the Alviets sect gives a higher number. During the reign of Sultan Mahmud II, this sect was banned by the Ottoman Caliphate when they were embedded in the army's janissaries, their Tekias were closed.

Albanian rulers ‘ Ali Pasha ‘ and ‘ Nasim Farashori ‘, an Albanian scholar, were also part of this sect. In addition to Shia beliefs, they believe in Ibn Arabi's philosophy of Wahdat ul Wajood (unity of existence).

Yazidi - Yazdi:

This sect was formed in the 12th century AD when ‘ Shaykh Adi ‘ founded the Advia order. His name was Shaykh 'Adi b. Musafir, who belongs to Banu Umayyads and from the family of Marwan I. Born between 1072 -1078 AD / 471 AH in Baalbek Lebanon, and died in 1162 AD / 557 AH in Lilish, Iraq, where his shrine is located in the area of Nineveh. He was a Sunni Arab sheikh and attended Ahmad Al Ghazali's lectures in Baghdad, alongwith ‘ Abu al-Najib Suhrawardy’ and ‘ Abdul Qadir Gilani ‘.

He lived in a Sufi way and established the Adwi order of Sufism. After his death, his son ‘ Sakhar Abu al-Barkat ‘ succeeded him. They followed the Qur'an and Sunnah and followed the principles of the Rashidun Caliphs. After his

death, there were serious differences between the Adwia order, between Atabek of Mosul and Badruddin Lulu. There are books written by ' Shaykh Adi ' and Imam Ibn Taymiyah has called him a follower of the Qur'an and Sunnah.

Yazidis call him the incarnation of Taus Malik. According to the belief of the Yazidis, God is only one and he made seven Avtars and appointed the Taus Malik or angle of peacock as their head. In this regard, many stories are told in their faith. They portray Taus Malik as an immortal character, their biggest festival is the New Year, which is celebrated according to their calendar around April 14 and according to their belief, the Taus Malik comes in the form of light on that day and brings alongwith the New Year. The yazidi population is around one million and highest in Iraq, followed by Syria, Armenia, Georgia, Russia and Turkey.

Yarsan – Ahl e Haq :

Their beliefs are very similar to those of the Yazidis. The founder of this sect was ' Sultan Sahahak ', who was born in a town Beh Zarinja in Sulaimania, Kurdistan, and died in the 14th or 15th century AD in Shehawk, which is in northern Iraq. They were Kurds and believed in the faith of Halool (Penetration, Transmigration).

Hyderia :

Founder ' Qutb-ud-Din Haider ' died in 1221 AD / 618 AH. Buried at Zawa Khorasan, Their beliefs are similar to Twelver Shias, Qalandariya, Malamtiya and Alawiism. The

loved bhang (Mariguana) and the followers of this sect use hashish and roam bare feet.

Hudawa :

Founder ‘ Sidi Haidi ‘, Morocco 13th century AD, called the Father of Bhang or Hashish

Some Of The Ghali Shia And Rafidi Narrators Of the early Ages

1. **Aban ibn Tughlab Kufi Muqri :**

Abu Saeed Aban bin Tughlab called Abu Umayyah al-Rabai al-Kufi al-Muqari, and it is said that Abu Saeed Aban bin Tughlab bin Riyah al-Jariri al-Bakri, d. 140 AH - his works are mentioned in Shi'a books

Al-Zariya Ili Tasanif al-Shi'a: 15/52, and Rijal al-Najashi: 1/75, and Mujam al-Adaba: 1/108. Ibn Adi and Al-Sadi : declared Shia. Al Zahbi and Ibn Hajar : declared Shia.

His narration of 'Shabab Ahl al-Jannat' in The Tareekh Baghdad: 1/140, and his narration of 'Dir al-Jamajam in Tarikh ul Khalifa: 283. Narrated by Al-Tabari, copied by al-Aqeeli, Al-Zoufa al-Kabir, 1/37.

2. **Aban b. Uthman :**

Abu Abdullah Aban bin Uthman bin Yahya bin Zakariya al-Lu Lui al-Bijli Al-Kufi Mauli, d. 200 AH, author of ‘ Al-Mubatda wa al-Maghazi ‘ and ‘ Al-Wafah and Al-Ridda ‘, Al Tusi in Mujam al-Adaba and Al-Kashi in Tasaneef Shia declared him Shia. Aqeeli : al-Saqaat 8/131

3. **Ibrahim bin Yazid bin Amr bin Aswad bin Amr Nakhai Kufi 50 - 95 AH.**

Ibn Qutayba has included him in the list of Shia in Maarif.

His narrations are included in Bukhari and Muslim.

4. **Al-Waqidi : الواقدی**

Abu Abdullah Muhammad ibn Umar ibn Waqid al-Aslami, Mauli, the Ahle Madinah, born in 130 AH or after 120 AH, d. 207 AH Baghdad.

Author : ‘ Al-Maghazi ‘, ‘ Fatuh al-Amsar ‘, ‘ Fatuh al-Sham ‘, ‘ Fatuh al-Iraq ‘, ‘ Fatuh Egypt and Alexandria ‘, ‘ Kitab al-Seerat ‘, ‘ Akhbar Makkah ‘, ‘ Al-Tabaqat ‘, ‘ Azwaj Nabi ‘, ‘ Mulid Hasan wal Husain ‘, ‘ Saqifa o Bait Abubakar ‘, ‘ Seerat Abubakar o Wafat ‘ etc and book 'Al-Tarikh al-Kabir'.

In al-Fahrist, Ibn al-Nadim has described Waqidi as a Shia, among the Shia scholars. Aqa Buzurg Tahrani and Hasan al-Sadr have described him shia.

Yusuf al-Atash has said in the book ‘ Daulat Umviah ‘ on page 35 that he used to insult Uthman and the Companions RA.

Among the Ulema Yahya ibn Moeen : Lais Beshayin لیس بشئ , Al Madaini : Waza ul Hadees, Imam Ahmad Ibn Hanbal : Al-Kizaab. Muslim and Al-Nisai: Matruk al-Hadith. Abu al-Zaraa al-Razi : Zaeef . Ibn Adi : Bain ul-Zouf. Ibn Hajar : Matrook, etc.

5. **Al-Nasai : النسائ**

Abu Abdul Rahman Ahmad b. Shuayb b. Ali b. Sinan b. Bahr b. Dinar al-Nasai, born 215 AH Al-Nissa and d. 303 AH.

Author: ‘ Khasais Amir al-Muminin Ali ibn Talib ‘ has been published, and ‘ kitab Sunan al-Kubra ‘ and ‘ Kitab al-Mujtaba ‘.

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Muhammad bin Ishaq ibn Manda al-Abdi al-Asfahani d. 395 AH : declared him Shia.

According to history when he went to Ramala, Palestine and perform blasphemy of Amir Muawiya (RA), so the people were enraged and threw him out of the mosque and broke the testicles, due to which he died, in this regard see ' Seer Ailam al-Nabla ' 14/132, 133, and ' Al-Mntazim fi Tarikh al-Umam wal-Mumluk ' 13/156, and ' Al-Badayah wal-Nihaya ' 11/132, and ' Wafiat al-Auyan ' 59/1.

While writing a book on ' Virtue of Ali bin Abi Talib (RA) ' he excluded other Sahaba (companions) , after wide criticism in his next book ' The Virtues of the Sahaba ' he excluded Amir Muawiyah (RA). Sahih Muslim: 4/2019

6. Al-Tabari : الطبری

Abu Jafar Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al-Tabari, born 224 AH and d, 310 AH Baghdad, Author : ' Tarikh al-Ummam Wal Muluk ' and ' Tafsir al-Tabari '.

Tarikh Tabari has placed in controversial hadiths from a large number of Shia and Rafidi narrators, whose list has been included in the chapter Tabari of this book.

Tabari was greatly dependent on Zaeef , Weak, Kizab, Ghulat Shia and Rafzi narrations.

According to Baligh Ahmad b. Ali al-Sulaimani : he use to fabricate narrations – details are given in ' Mizan Aitdal ' : 3/499. The evidence of the accusations of being a Shia includes the tradition of ' Ghadir khum ' and ' wiping on

the feet during abolition ‘ . But most scholars have praised him.

7. Al-Hakim Nishapuri: الحاکم نیشاپوری

Abu Abdullah Muhammad bin Abdullah bin Muhammad bin Hamdwiyah bin Naeem bin Al-Hakam known as Al-Bayy Nishapuri, 321 - 405 AH.

Author : ‘ Mustadrak Ala Sahihin ‘ and ‘ Tarikh Nishapur ‘.

Khatib Baghdadi : declared him Shia on page 5/474 in ‘ Tarikh Baghdad ‘, While in ‘ Mizan ul Aitdal ‘ on page 3/608, declared him 'Imam fi al-Hadith Rafidi Khabeeth' امام فی رافضی خبیث.

Muhammad bin Tahir al Muqaddasi d. 507 AH : has written further that ‘ he was Rafidi Shia but used to show himself to be Sunni with reference to ‘ Tazkirat al-Hafaaz ‘ 3/1045. In addition to above in ‘ Mizan Al-Aitdal ‘ : 3/608 it is written that he was a well-known Shia. ' من غیر تعرض لل شیخین '.

Moreover in ‘ Al Muntazim fe Tarikh ul Umam wal Malook ‘ : 15 / 110 with ref to Abu Abdul Rahman Muhammad Al Azdi Al Salmi d. 412 AH at Nishapur quotes about his Shiat and it is recorded in The ‘ Tareekh Baghdad ‘ : 5/473. Hadith ‘ Teer’ طیر in Al-Mustadrak Ala Sahihin: 3/231, and narration of 'Man kunt Maula ' Al-Mustadrak: 3/110, And in ‘ Lasan al-Mizan ‘ : 5/233, it is stated that in last part of age alterations were noticed.

8. Al-Yaqoobi ' Shia historian: اليعقوبى

Ahmad bin Abi Yaqub Ishaq bin Jafar bin Wahb bin Wazah al-Abbasi Baghdadi, d. 284 AH.

Author : ' Tarikh Yaqubi ' and ' Kitab al-Buldan ', the rest of his works have been mentioned by Shia scholars: Al Zaria fe Tasanif Shia: 22, 23.

All agree together on his Shiat ' غلو فى تشيع و انتمائه لل اماميه ' . Further details are as under :

Tarikh Al-Yaqubi: 2/20 ' Zikr Ammar bin Yasir ', which has been recorded by Hakim on Mustadrak: 3/384, 385,

Tarikh Ya'qubi: 2/23. Zikr e Sahaba : Tarikh Yaqubi 2/26, ' Akazib al-Shia wal-Rawafz '. Tarikh Yaqubi: 2/39 ': On the night of exodus the descending of Gabriel and Michael '.

More over Ulema and Scholars have bitterly criticized him being Shia and Rafidi and that Can be checked from the History of Yaqubi in the following references : 2/115, 122, 127, 129, 135, 137, 145, 151, 162, 163, 164, 165, 166, 168, 173, 174, 175, 179, 192, 223, 246 250, 252, 261, 262, 263, 264, 266, 267, 279, 281, 293, 297 etc,

9. Al-Masudi Shia Historian: المسعودى

Abul-Hasan Ali b. Husayn b. Ali al-Masudi, d. 345 AH Egypt.,

Author : ' Marwaj al-Zhahab and Muawin al-Jauhar ',' Al-Tanbiyyah wal Isharaf ', the rest of the books are extinct . Al-Zahbi : called Aitzal, which meant Rifz,. Ibn Hajar : called him Shia mutazila. His books have been confirmed by Shia scholars, including al-Najashi, and Al-Hilli, and Al-

Mamaqani. In his both books Shiat and exaggeration can be noticed. As an evidence a few references are as under:

Al-Tanbiyyah wa'l-Sharaf: 198, 188, 237, in which mention of Twelver Imam and its final order نص and the Ahl al-Sunnah is called Hashuya حشویه - -

‘ Marwaj al-Zahab’ , 2/285, 307, 241, 243. Which has narration of acceptance of Caliphat by Abubakar (RA) , Martydom of Caliph Usman (RA), slander on account of associates of Caliph Usman (RA) and both books are full of lies based on stories of Rafziat and Shiat. All are agreed on his Shiat.

10. Al Rawajni : الرواجنی

Abu Saeed Ubaid ibn Yaqub al-Asadi Al-Kufi d. 250 AH. He is mentioned at Al-Ailam : 3/285, and Tarikh al-Arabi wa al-Murokhun : 1/210. Scholars agree that he was Rafidi.

Like Ibn Adi: ‘ Ghali Shia ‘ , Ibn Hibbaan : ‘ Rafidi ‘ , Darqatni: ‘ Shia ‘ , Al-Dhahabi : ‘ Ghulat Shia ‘ , and Ibn Hajar : ‘ Rafidi ‘.

The ‘ Mizan al-Aitdal’ and ‘ Seerat Al-Ailam al-Nabla ‘ has his narration based on Shiat.

Tareekh Tibri has its narration at 1/ 189,. Isfahani mentioned in ‘ Tareekh ul Turat al Arabi ‘and in the ‘ Muqatil Talibin ‘ seven or eight narrations.

11. Al-Noufli : النوفلی البصری

Abul Hasan Ali bin Muhammad bin Sulaiman bin Abdullah bin Nufal bin Al-Harith bin Abdul Muttalib Basri d. 204 AH,

Contemporary to Hisham Kalbi, his book ' Al-Akhbar ' is mentioned in ' Tarikh al Turath al Arabi '.

He is mentioned in the books of Rijal Shia. Abi Al Firaj al Ishani : ' Muqatil Talibeen 'p. 518 he was Shia . Masudi : in Murawaj al Zahab 6/3 reference to Al Abbas .

Al Tibri : in Tareekh Tibri index 10/ 343.

Masudi : has quoted in Marwaj al-Dhahab 3/6, 24, 86, 88, 89, 91.

Isfahani: Tarikh al-Tarath al-Arabi, 1/2/136 and Al-Tarikh al-Arabi wa al-Mulkhoon 1/205, Muqatil Talibin 155, 368, 465 and Aghani has quoted over two dozen references.

12. Al-Harith ibn Hasira al-Kufi :

Abu Al-Numan al-Harith ibn Hasira al-Azdi al-Kufi d. between 141-150 AH.

Abu Hatim Razi, Abu Ahmad al-Zubayri, Ibn Adi, Yahya b. Moin, Al Nasai, Al Darqatni : have declared him Shia.

His narrations included by Abu Shaybah: 12/62, and Huliat Auliya by Isfahani: 1/63,

Tarikh al-Tabari: 10/214, 4/540, 5/26, 27, 83, 268 . 415, 417, 418, 558, 590, 6/ 89 and Al-Dhahabi : Tarikh-e-Islam : 546

13. Al Mughera bin Saeed Al Bijli Kufi:

Rafzi. Said Ibrahim Nakhai : Kizab, Al Aimash: Sama Yuntaqiz Abu Bakar o Umar (RA).

Ibn Idi: narrated from Alzour via Ali, ‘ Daimi Kizab ‘ (permanent liar) ala Ahle Bait, he was hanged to death by ‘ Khalid bin Abdullah al Qasri ‘ in 129 AH / 737 AD.

Ref: Ibn Habib : ‘ Al Mohabir ‘ p. 484 . Al Juzjani : ‘ Ahwal ul Rijal ‘ p. 50. Al Tibri: ‘ Tareekh Rusal wal Malook ‘ v 7 p. 128. Ibn Hajar : ‘ Lisan ul Meezan ‘ v 6 page 75.

14. Al-Manzar al-Qabusi :

Abul Qasim al-Munzir b. Muhammad b. al-Munzir b. Saeed b. Abi al-Jahm Al-Qaboosi, d. 250 AH., the Shia book of Rijal al-Najashi mentions his works, usually referring to Zaeef and Tauzaf ضعيف و تعضف.

Al Darqatni : obsolete. Majhul in Zoufa , Ibn Hajar : Al Lisan, except Abu Al-Faraj Isfahani, who mentioned it in ‘ Muqatil Talibin ‘: 133, 152.

No Mohadith has taken narration from him

15. Ibn Ammar al-Thaqafi :

Abul Abbas Ahmad bin Ubaidullah bin Ammar al-Thaqafi, known as Al-Hamar Al-Azeer, d. 314 AH., Ibn al-Nadim has mentioned him.

Al Khatib and Al Zahbi: declared Shia. He falsely accused Hind bint Utba (RA) , that is mentioned in Aghani , Maqatil Talibin and Sharah Nihaj Blagha.

16. Ibn Abi al-Thalj : الثلج

Abu Bakr Muhammad bin Ahmad bin Muhammad bin Abi al-Thalaj, Abdullah bin Ismail al-Katib, d. 322 or 325 AH, Shia Books Al-Fahrist by Al-Tusi 151, and Rijal al-Najashi 2/299 have mentioned his books.

17. Ibn Aqda : ابن عقده

Abul-Abbas Ahmad bin Muhammad bin Saeed bin Abdul Rahman bin Ibrahim bin Ziyad bin Abdullah bin Ajlan, Ibn Aqda Mauli, 249 - 333 AH.

His books are mentioned in al-Muntazim by ibn Jawzi, Rijal al-Najashi and al-Fahrist by al-Tusi.

Al Zahbi : Shia, Tazkira tul Hifaz : 3 / 841. Al Nijashi has declared him Ghulat Zaidiya, Jaroodia sect. Has generally been confirmed to be Shia and Rafizi.

Ref: Rijal al-Hili: 203

18. Ibn Aasim al-Kufi Shia historian: ابن اعثم کوفی

Abu Muhammad Ahmad bin Asam bin Nazir bin Habab bin Kaab bin Habib al-Azdi Kofi, arrived Jurjan, d. 314 AH. Author: ‘ Kitab al-Fatuh ‘ and ‘ Kitab al-Tarikh ‘.

Yaqut: has declared him as Shia and Zaeef in ‘ Mujam al-Adaba ‘ : 2/230. Ibn Hajar : in ‘ Lisan ul Meezan ‘ 1/ 138. His book ‘ Kitab Al Fatooh ‘ has witnessed his exaggerated Shia view point.

See ‘ Al Fatooh ‘: 1/335, 465, 466, 2/52, 56, 62, 80, 84, 85, 123, 124 cited as an example, in which according to Rafidi traditions, he taunts on Saqifa, Bayt Uthman bin Affan (RA). Mock on Zubair bin Awam (RA) in the incident of Jamal, and cynical on the events of Siffin, Amir Muawiyah (RA) and Amr bin Al-As (RA), etc.

19. Abu al-Faraj al-Isfahani Shia historian: ابو الفرج الاصفهانی

Abu al-Faraj Ali bin Husayn bin Muhammad bin Ahmad bin Al-Haisam bin Abdul Rahman bin Mehran bin Abdullah bin Marwan bin Muhammad bin Marwan bin Marwan bin Al-Hakam bin Abi Al-Aas Al-Amvi, 284 - 356 AH. Some sources says he was born in Serman Rai and some at Isfahan. Died at Baghdad.

Author : ‘ Aghani ‘ and ‘ Maqatil Talbin ‘, and names of his some books can be found in index only.

According to Ibn Kathir : has was a Shia. Ibn Asir, Abul Fida , Al Zahbi , and Ibn ul Imad : have shown their astonishment on his Shia belief while being from Amvi family.

The Book ‘ Saif al-Yamani fi Nahr al-Isfahani ‘, by Walid Al-Azmi: p . 73, 126, 172, 264 wrote on the book of ‘ Aghani ‘ that the Shia philosphy adopted in his book is that of Liars (Kizabeen) and Majroohin, in which the taunts and mocking were taken place on the ummah and Saqa narrations. It is possible that he has expressed the Shia views in writing to make happy ruling Alley Bauvia.

20. Ahmad ibn Mufaddal ibn Kufi Al-Hafri:

Abu Zaraah and Hatim : have clearly narrated that he was a Shia.

Al Zahabi: has quoted Ibn Hatim as saying that he was a Shia.

His narrations are available in Sunan Abi Dawud and Sunan Nisai.

21. Ahmad al-Johari:

Abu Bakr Ahmad bin Abdul Aziz al-Johari Kofi, d. 250 AH. The Shia book ' Naqulat fi sharh Nahj al-Balagha ' : 9/3-5, 21, 22, 49-58, mentioned about the books he compiled. All the famous Shia books have quoted him. And it is mentioned that he used stinking language against companions.

22. Abu l-Hasan Ali ibn Al-Johari

Baghdadi, d. 230 AH.,

Ibn Qutayba mentioned him as Shia ' who was one of the Imam al-Bukhaari's Shaykhs, and al-Bukhaari narrated twelve hadiths.

23. Al-Jalodi: ابن جلودی البصری

Abu Ahmad Abdul Aziz bin Yahya bin Ahmad bin Isa al-Jalodi al-Azdi Basri, d. 332 AH.

In Al Fahrist by Ibn al-Nadim p 128 mentions his works and p. 246 stated that he was a akabir Shia scholar. He is mentioned in the Shia books: ‘ Rijal al-Najashi ‘ : 2/54, 57 and ‘ Majma al-Rijal ‘ : 4/93. Al Tusi Imami.

Ibn Rustam Tibri : ‘ Dalail al-Imama’ : 19, 30, 41, 42, 52, 54, 57. And ‘ Masadir Nahj al-Balagha wa Asanida ‘ : 1/66.

24. Ibn Babuyia al-Qummi: ابن بابويه القمى

Abu Jafar Muhammad bin Ali bin Al-Husayn bin Musa bin Babuyiah, desended Baghdad, d. 381 AH at Rey. His works in shia books : Rijal al-Najashi 2/228, 330 and Kitab al-Akhtasas, published in 1402 AH.

According to Al Khateeb : He was Raees ul Rafza and Sheikh ul Rafza and wrote that والطعن على السلف من صحابه و التابعين، و عامه الفقهاء و المجتهدين، .

He use to curse companions , Tabeen, Fuqha and Mujtahideen. Tareekh Baghdad : 3 / 231, Al Zahbi wrote : عالم الرافضه و تصانيف فيها طعن على سلف He was Shia cleric author who cursed Salf .

Mezan Aitdal : 4 / 30 - he has written on topics such as apostasy on the Companions of The Prophet (peace and blessings of Allaah be upon him), calumny against Sayidina Abu Bakr (RA), and kufr al-Sayidina Umar (RA) -

Al Ikhtisas : 6, 10, 19, 274, 275. 157. Rijal Nijashi : 2 / 315, 316. Al Fahrist Al Tusi : 157

25. Al-Mufid: المفيد البغدادى

Abu Abdullah Muhammad bin Muhammad bin Nauman al-Harithi, known as Ibn al-Muallam al-Baghdadi, 948-1022 AD / 337-413 AH.

Author : Al Amali

He was supported by Al Buyids. Sharif Razi and Sh Tusi were his students. Taught by Mutazzala teacher. According to Ibn Nadim he was head of Shia Mutkamlin.

26. Ibn Rustam al-Tabari: ابن رستم الطبرى

Muhammad bin Jarir bin Rustam Abu Jafar al-Tibari, Tahrani has described him contemporary of Abu al-Abbas Ahmad bin Ali al-Najashi Baghdadi (d. 450 AH) and Abu Jafar Muhammad bin Al-Hasan al-Tusi Baghdadi (d. 460 AH).

Ibn Hajjar described him Sheikh of Abul Farj Isfahani. Lisan ul Meezan : 5 / 103.

The of books he authored are shown by ' Tabqat Ulema Shia Qirn Rabay (4th) : 252 and ' Al-Zariah ili Musanifat al-Shia ' : 8/241.

Al-Zahbi : has written ' Rafidi ', Al-Iraqi : has narrated ' Rafidi Al Khabees ', refere ' Al-Mizan al-Aitdal '.

In ' Dalail al-Imamah' he has mentioned about Mushaf Fatima and curse on Sayyidina Abu Bakr and Umar (RA).

27. Ajlah ibn 'Abdullah al-Kindi:

Abu Hujayah Ajlah bin Abdullah bin Hujayah Al-Kufi, d. 125 AH .

Ibn Idi : Shia Kufi, Ibn Hajar: Shia, His narration is included in Tarikh al-Khalifa: 88.

Tabari: narrated three hadiths, Ref: Tarikh al-Tabari: 3/338, 560, 5/73.

28. Al-Thawri: الثوری

Abu Abdullah Sufyan bin Saeed bin Masroq al-Thawri Al-Kufi, d. 161 AH Basra., he was obsessed with Ali, Hulia tul Aulia : 7/27,.

All the leading scholars have reported that he was a Tafzili and use to curse companions.

His narration of Fazal Ali : Al Istiab fe Asma ul Ashab : 3/28 Mustadrak Ala Sahiheen : 3 / 167.

Tareekh Khalifa Fehrist : 509 and Tarikh e Khalifa : 65, 96, 166, 217, 235, 283 .

Al Tabari : Tarikh Tibri : 10/268, 2/399, 2/432, 3/195 and Sahih Bukhari : 7/291

29. Al-Thaqafi : الثقفی

Abu Ishaq Ibrahim bin Muhammad bin Saeed bin Hilal bin Asim bin Saad bin Masud al-Thaqafi Kofi, d. 283 AH Isfahan The son of Mukhtar Thaqafi's uncle, his works are

mentioned in the Shia book : Rijal al-Najashi : 1/90, 91. He was Rafizi and weak in Hadith.

Abu Nayeem Isfahani said : Ghali Shia, many times expelled from Isfahan due to Rifz. Shia books have his narrations. Ibn Hadid has narrated from ‘ Kitab al-Gharat ‘, there are dozens of references in ‘ Sharh Nahj al-Balagha ‘.

30. Abu Yahya Ali ibn Gharab Al-Fazari Al-Kufi

d. 184 AH, Ibn Hibban: declared him Shia, his narrations are included in the Sunan.

31. Abul-Hasan Ali ibn Qadim Al-Khuzai al-Kufi

Ibn Sad : has written shia in volume 4.

Abu Dawud and Tirmidhi contain his narrations.

32. Abu Makhnaf: ابو مخنف لوط بن یحیی

Lut bin Yahya bin Saeed bin Makhnaf al-Azdi Kofi, d. 157 AH.

Author : ‘ Kitab al-Maghazi ‘, ‘ Kitab Saqifa ‘, ‘ Kitab al-Gharat ‘, ‘ Kitab Fatuh al-Iraq to Dir Jamajam and Ibn Ashat ‘ has been mentioned by Ibn Nadeem in his lists.

Ibn Adi : Shia, Ibn Taymiyyah: Shia , Matrook, Liar.

Ibn Saad : Al Tabaqat al Kubra : 1/279, 5/393.

Al-Balazari: Isra Amvia fi Ansab al-Ashraf : 1/327, 337. Fatuh al-Baldan : 149, 162, 167, 178, 423, 352, 353, 391, 428, 443, 456, 468, 472, 486, 531, 549, 557

Tarikh al-Tabari : Marwiyat Abi Makhnaf 14 – 18. Fahrist Tarikh al-Tabari : 10/383, 384, and Abu al-Faraj Isfahani ' Muqatil Talibin '.

33. Abu 'Abdul-Rahman ibn Dawud al-Hamdani al-Kufi:

Ibn Qatiba : Shia, Al Bukhari has his narration.

34. Abu Israel :

Ismail bin Khalifa Malai Kufi.

Al Zahabi : has written him biased Shia in ' Mizan Aitdal ', he used to call Uthman (RA) a kafir, was abusive and farce, according to Abu Zaraa: he was a Ghali, Ibn Qutayba : written him in the list of Shias.

Tirmidhi has his narrations.

35. Abu Abd Allah al-Ajli : العجلی

According to Jozjani, he belonged to the gang of Mukhtar Thaqafi.

Al Zahabi and Al Shahristani : Ghali Shia, Ibn Qutayba : Ghali Rafidi. Ibn Saad : called violent Shi'a.

His narrations are in Tirmidhi and Abu Dawood.

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36. Abu Muhammad Abdul Rahman ibn Saalih Azdi al-Atki Al-Kufi Al-Baghdadi: d. 135 AH.

Ibn Adi : he was a black Shia, rotten Shia.

Salih Al-Jajra : used to abuse Uthman (RA), Abu Dawood : he wrote a book condemning the Companions and was a very dirty man.

Yahya bin Moin : Shia, Abbas Duri : Shia, Abu Dawood : Shia, Al-Mutawi المطوعی : Rafidi, Al-Hamal : Shia. Ibn Adi and Ibn Shaheen and Ibn Hajar : Shia.

Imam Ahmad : Rafidi. He wrote the lampoon of companion (Ashab un Nabi) and The absurdity about Wives of Holy Ptophrt SAW (Azwaj un Nabi RA).

Ibn Adi : Narration about Kulab Huwab: Al-Kamil fi Zoufa Rijal: 4/1627. Al Nasai: Khasais Amir al-Muminin: 201. And Tarikh Tibri : Nasb Abi Sufyan (RA) : 10/319, 5/215.

37. Abul-Yaqtan Uthman ibn Umayr al-Thaqafi Kufi Bijli: He narrated in Sunan Abi Dawood and Tirmidhi.

38. Asbagh bin Nabata Al-Kufi : اصبغ بن نباته الکوفی

Abul-Qasim Asbagh bin Nabata al-Tamimi al-Hanzli al-Majashai Al-Kufi d. between 101-110 AH.

Wrote the book of Muqtal al-Husayn, in the list of Al Tusi, obsolete.

Fitr bin Khalifah : Shia, Al-Aqeeli : Sibia ,

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Yaqub bin Sufyan al-Faswi : Rafidi, Ibn Hajar : Rafidi,

Al Nasai : Matruk al-Hadith, Al-Darqatni : Munkir Hadith, Ibn Hajar : Matruk al-Hadith.

Tabari in Tarikh al-Tabari 10/183, 4/59, 558

39. Ismail al-Sidi :

Abu Muhammad Ismail ibn Abdul-Rahman ibn Abi Karima al-Sidi al-Qurashi (d. 127 AH), Mawli.

Al-Jawzjani and Al Murozi : narrated that use to curse Abu Bakr (RA), Umar (RA) .

Al-Zahabi and Ibn Hajar : have said that he is a Shia.

Al-Jawzjani : has said that Kizzab (Liar) .

His ' Hadith Tair ' is in Tirmidhi, Nisai, Abu Yaali, and Tibari has taken eight hadiths.

Tarikh Tibri : 10 / 180, 2 / 414, 416, 433, 503, 509, 519 , 3 / 122, 5/ 396

40. Ismail Ibn Zikria Al-Khalqani Al-Kufi: d. 184 AH.,

Al Zhahabi: Shia in ' Mizan e Aidal',

Al-Bukhaari and Muslim have his narration.

41. Ismail ibn Ibad ibn Abbas Al-Talqani

Famous as ' Sahib bin Ibad ', d. 385 AH.,

He was appointed prime minister in the government of Al-Bauvia because he was a Ghali Shia.

Al Zahbi : Shia in ' Mizan Aitdal '.

His narrations are included in Abi Daud and Tirmidhi.

42. Ismail ibn Aban :

His narrations have been included indirectly in Sahih Al-Bukhari, according to Al Zhahabi: the Ahmad has taken narration.

43. Ismail al-Fazari :

Abu Muhammad Ismail ibn Musa al-Fazari al-Kufi (d. 245 AH) .

Al Zahbi : has quoted Ibn Adi as saying that he was a Ghali Shia and people disliked him.

Many muhaddith scholars, including Ibn Abi Shaybah, forbade people that when he use to curse (Sab o Shitam) what they went to take to him.

Abu Dawud and Tirmidhi have taken hadiths.

Tarikh al-Tabari: Narration Kulab Hawab 4/456, 5/156.

44. Baridah ibn Sufyan al-Aslami :

Baridah bin Sufyan bin Farwah al-Aslami, d. between 121 – 130.

Ibn Hajar : Shia, Rifz, Abu Hatim : Daeef al-Hadith, Al-Darqatni : Matruk,

Sirat un-Nabi Ibn Hisham : 4/693, 3/96,

Sirat Ibn Ishaq : 314, Ibn Hisham : 4/524,

Tarikh Al-Tabari : 2/529, 634, 3/107.

45. Talid ibn Uthman al-Kufi :

Ghali Shia , According to Ibn Moin, he use to curse Usman (RA) .

Abu Dawud : has written Rafidi.

Imam Ahmad has taken narrations from him despite his being a Ghali Shia.

Tirmidhi has also taken narrations.

46. Thabit bin Dinar :

Abu Hamza Thamali, Shia.

Tirmidhi have taken his narrations.

47. Saubar ibn Abi Fakhta : ثوبر ابن ابی فاختہ

Mauli Umm Hani.

Al Zhahabi has pointed out his Shiat.

Tirmidhi has included traditions.

48. Jabir Al-Jaafi Kofi : جابر الجعفی الکوفی

Abu Abdullah Jafar bin Yazid bin Al-Harith bin Abd Ghious bin Kab bin Al-Harith ibn Muawiya bin Wail bin Marai al-Jaafi al-Kufi, d. 77 AH, there is a difference in the date of death. Some Shia sources indicate 127 AH.

Al Zahbi : Rafizi in ‘ Mizan Aitdal ‘ use to curse companions , he was Ghali Shia , he wrote book “ Kitab ul Jumal , Suffin , Amir ul Momnin, and Maqtal Husain “ now instinct.

Al-Ajli : Ghulu fi Shia, Ibn Hajar : Rafidi, he is called Sibiyah, who believed in regression and was a follower of 'Abd Allah b. Saba. Al Nasai : was obsolete.

Tirmidhi narrated from Jabir b. Abd Allah in hadith ‘ Husain Shabab ul Janna ‘ : 5/656, Saheeh Sunan al-Tirmidhi 3/223, Al-Zhahabi said Hadith Munkir in ‘ Mizan Aitdal ‘ 1/383. Abu Dawud, and Nasa'i narrated hadiths.

List Tarikh Tibri : 10/204, and 3/240, 4/194, 500, 512, 5/63, 92, 5/449 and 3/540 in The History of Islam.

49. Jarir ibn Abdul Hamid al-Janbi al-Kufi : d. 187 AH.

Ibn Qutayba wrote Shia in Maarif, belonged to Rey, Bukhari and Muslim have taken his narrations.

50. Jamie bin Umair: جميع بن عمير

Abul Aswad Al-Jami b. Umayr b. Afaq al-Taymi Al-Kufi. Abu Hatim : Shia, Ibn Hajar : Shia, Ibn Hibbaan : Al-Rafidi, Ibn Jawzi : al-Zaufa, Al-Zhahabi : Kizb .

His narration in al-Tirmidhi, 5/701, Hasan Ghareeb , Khasail Ali 127, Asnad Zaeef o Text Munkir .

Tarikh-i-Jurjan: 213, Al-Mustadrak Ala al-Sahieen : 3/154, Musnad Imam Ahmad : 6/241.

Sahih Bukhari : Kitab e Fazil e Sahaba, b. 5, Fath al-Bari : 7/18, Sahih Muslim : 4/1856, 2384, Sunan Tirmidhi : 5/613.

51. Jami b. Umayrah b. Thalabah al-Kufi Taymi:

Abu Hatim : has written Shia in ‘ Mizan Aitdal ‘,

Tirmidhi narrates him.

52. Jafar ibn Sulaiman al-Zabbai:

Abu Sulaiman Jafar bin Sulaiman al-Zabai al-Basri Mauli, d. 178 AH.

Ibn Qutayba : wrote Shia in Maarif.

Ibn Saad : Al Zhahabi : and Ibn Adi : wrote Shia, Jafar bin Sulaiman : Rafidi, Al-Zhahabi and

Ibn Hajar : Shia, Shatim Abu Bakr (RA) and Umar (RA) , having rage with Sahaba and manufacture fake Hadith.

Al Juzjani : Narrations Hadith Munkir.

Tirmizi has his narration : 5/632, Bab Manaqib Ali.

Al-Nisai in Sahaha wa Yaddal al-Bukhari,

Tarikh al-Tabari: 10/207, 4/434, 512, 5/291, 394.

53. Jafar ibn Ziyad Ahmer Al-Kufi : d. 148 AH.

Abu Dawud and Ibn Adi : have written Shia.

Hadiths in Nisai and Tirmidhi.

54. Harith ibn Abd Allah Al-Hamdani : d. 45 AH.

Ibn Qutayba : wrote him Shia.

Ibn Hibban : used to say that he was Ghali shia, which was strongly disliked because of his Ghali Shia beliefs.

But still Nasai, Tirmidhi, Ibn Majah and Abu Dawud took his narrations.

55. Habib bin Abi Thabit Asadi Al-Kufi : d. 119 AH.

Ibn Qutayba : Wrote shia in ‘ Maarif ‘ and Al Shahristani in ‘ Mulal wal Nahl ‘: called Shia.

Still Mohaditin of Sihah Sitta took his narrations.

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56. Hubat al-Arni : حبة العرنى

Abu Qudaamah Habba bin Juwayn bin Ali bin Abd Nham bin Malik bin Hawazin ibn Arina al Arni al-Bijli, d. 76 AH. Al-Bukhaari : called sue religion سوء مذہب .

Ibn Qutayba and Salih bin Muhammad Baghdadi : called him Shia,.

Ibn Habban : Ghali Shia,. Al-Zhahabi : Ghulat Shia. Ibn Hajar : Ghali Shia –

Tibari has taken one narration, Al Zhahabi has taken two narrations in the ' History of Islam '. Tarikh Tabari 10/216, Tarikh Islam 3/389, 3/471.

57. Hasan ibn Hayy: 100 - 199 AH

Al Zhahabi : wrote in ' Meezan Aitdal ' that he was a Shia and who did not offer Friday prayers, had a strong grudge against Uthman (RA).

Ibn Qutayba and Ibn Saad : have described him as Shia. Muslim and other Sunan have taken his narrations.

58. Hukm ibn Utiba Al-Kufi : d. 115 AH
59. Ibn Qutayba : described him as a Shia in ' Maarif ', and there are hadiths in Bukhari and Muslim.

60. Hammad bin Isa:

The book ' Muntahi al-Maqal ' has described him as a Shia, and there are his narrations in Tirmidhi and other Sunans.

61. Himran ibn Ayin : حمران ابن اعين

He was a staunch Shia, his tradition is included in Abu Dawood.

62. Khalid bin Makhlad Qutwani Kofi :

Ibn Sad in Tabaqat vol. 4 and Abu Dawud : Described him Shia. Bukhari, Muslim and some Sunan have taken hadiths from him.

63. Zubayd ibn Harith ibn Abdul-Karim Al-Kufi. d. 124 AH

Al Zhahabi : described in Meezan as a Shia.

His narrations in Bukhari and Muslim.

64. Zayd ibn al-Habaab al-Kufi Tamimi :

Ibn Qutayba : has written Shia in ‘ Maarif ‘,

His narrations are in Bukhari and Muslim.

65. Salem ibn Abi Hafsa Al-Kufi :

Abu Yunus Salem bin Hafsa al-Ajli al-Kufi (d. 140 AH).

Al Shahrastani : in ‘ Mulal wal Nahl ‘, Al Zhahabi : in ‘ Mizan Aitdal ‘, and Ibn Saad : in Vol. 4 have described him as an extremely radical Shia, there is consences on his Shiat.

Hadiths of Musnad Ahmad : 2/531, Abu Yaali : 11/78,

Tibri : has quoted a narration in Tarikh Tabari 10/260,

Al-Mustadrak : 3/14, Musnad Ahmad : 2/131. Muqatil Talbin : Isfahai : 76, Al-Bayhaqi : 4/28, 29, and Al-Mustadrak 3/171

66. Salem ibn Abi al-Jaad al-Ashjai al-Kufi :

Ibn Saad in Volume 4 : Ibn Qutayba in ‘ Maarif ‘ : Al Shahrastani in ‘ Al-Mull al wal Nahl ‘ , vol. 2 : have mentioned him as Shia.

67. Saad ibn Tareef al Asqaf Hanzli Al-Kufi:

Al-Zhahabi has written about his Shiat with reference to various scholars.

There are his traditions in Tirmidhi.

68. Saeed ibn Al-Ashu :

According to Al Zhahabi : he was the judge of Kufa,

Al Juzjani described him as a Ghali Shia and a exaggerate Shia.

Bukhari and Muslim took his narrations.

69. Saeed ibn Khaytham :

Yahya bin Moin : has said that he was Shia.

There are hadiths of him in Tirmidhi and Al Nisai.

70. Salma bin Al-Fadl al-Ahrash :

He was a judge in Rey and certain scholars have written about his Shiat.

There are narrations of him in Tirmidhi and Abu Daud.

71. Salma bin Kuamil bin Hasayn Hadrami : d. 121 AH.

Ibn Qutayba : in ‘ Maarif ‘, Al Shahristani : in volume 2 mentions Shia,

His narrations are found in Sihah Sita, but also in Bukhari and Muslim.

72. Salim ibn Qays Al Hilali :

Abu Sadiq Selim bin Qais al-Hilali, d. 95 AH.

He wrote a book ‘ kitab al-Saqifa ‘, popularly known as ‘ Kitab Salim bin Qays ‘His book contains fake and fabricated hadiths, including the practice of faith of Rijaat, Wasi, Imamate and Subterfuge.

Al Masoodi has borrowed narration of Twelver انت اثنا عشر from him. ‘ Tanbih wal Ishraf ‘ , ‘ Dar Suab ‘: 198, 199

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Hasan Basri : declared him Shia (he was Abu Saeed Abul-Hasan bin Abi al-Hasan Yasaar al-Basri Mauli d. 110 AH).

73. Salma bin Khel : سلمة بن كهيل

Abu Yahya Salma bin Khel bin Husayn al-Hadrami, later al-Tanai Al-Kufi, 44 AH - 121 or 122 AH.

Al-Ijli : Yaqub bin Shayba : and Ibn Hajar : declared him Shia.

Tirmidhi narrated his 'Man kunt Maula', Sunan Al-Tirmidhi: 5/633 and another 'Ana Dar al-Hukma wa Ali Babha'. 5/637, as Hadith Gharib Munkir.

Musnad Abu Ya'ali : 1/348, Mustadrak al-Hakim: 3/112, Al-Istiab ibn 'Abd al-Barr : 3/31, in addition to the narration of 'Ola kum Waroda Al al-Huz ', Tarikh Baghdad : 2/18 ,

Al-Istiab ibn al-Barr : 3/28, Ibn Jawzi : fi al-Mozoat,

Tarikh Khalifa : 184, 197, 283,

Tarikh Al-Tabari : 3/124, 4/124 , 5/ 73, 589

74. Suleiman bin Qaram:

Abu Dawud Sulaiman bin Qaram bin Muaz al-Tamimi al-Zabi Al-Kufi.

Imam Ahmad : and Ibn Adi : Shia, Abu Dawud : Shia,

Ibn Hibban : Ghali Rafidi, Al-Hakim : Ghali Shia,

Ibn Hajar : Shia, Ibn Moin : Les Bashi, ليس بشئ Zaeef,

Ibn Kathir : Matrook, Ibn Hajar : Sai al-Hifz سئ الحفظ .
Narration Ibn Abbas : Al-Kamil fi Zoufa Rijal: 3/1106,

And narration by Jabir : Al-Kamil fi Zoufa Rijal: 3/1107,

and narrated by Abdullah : Al-Kamil fi Zoufa Rijal: 3/1107, and narrated by 'Abdullah b. Umr : Al-Kamil fi Zoufa Rijal : 3/1106.

Tibri ' Qatal Yum ul Jumal ' : Fahris Tarikh Tibri : 10 / 274 . Tarikh Tibri : 4 / 532 .

75. Suleiman ibn Sard Al-Khazai al-Kufi : سليمان بن صرد الخزاعى

He had a hand in every mischief (Fitnah) , He had a mentality of Mukhtar Saqafi , he considered misguided everyone except Shias .

Bukhari and Muslim have lot of love for him and taken his narrations.

76. Suleiman bin Tar Khan Tiami Basri : d. 124 AH.

Ibn Qutayba : has described him as a Shia in Maarif. Bukhari and Muslim have taken hadiths from him.

77. Sulaiman bin Qaram bin Muaz Al-Zibi Al-Kufi :

Al-Zhahabi : has quoted Ibn Hibban in ' Mizan Aitdal ' as saying that he was a very Ghali Shia.

There are hadiths in Muslim, Abi Dawood and Tirmidhi.

78. Sulaiman bin Mehran Kahli Kofi :

Aimash, 41 - 148 A.H., was famous in Shiat.

Was far ahead in his hatred of Uthman (RA).

His narrations are found in Bukhari and Muslim.

79. Qadi Shareek bin Abdullah bin Sinan bin Anas Nakhai Kufi:

Born Khurasan, 95 - 177 AH.

Ibn Qutayba : has written Shia, Al Zahabi has also written about ‘ Abdullah ibn Idris ‘ that by swearing by God that he is a Shia.

His various incidents indicate that he keep grudge with Amir Mu'awiya (RA) and he was deeply hostile to Mu'awiya (RA) and used to create rumors and fake traditions in praise of Ali (RA).

Ishaq Arzaq took 9,000 hadiths from him and some in Muslim and Sihaah.

80. Shouba Ibn Hajjaj Al-Atiqi :

Ibn Qutayba : and Al Shahrastani : described him as a Shia . He narrated in Al-Bukhaari and Muslim.

81. Sasa bin Suhan bin Hajar bin Harith Abdi : صعصه بن صوحان

Ibn Qutayba : has written Shia in ' Maarif '.

Nisai has recorded his narrations.

82. Zalim ibn Amr ibn Sufyan Abu al-Aswad Duli: d. 99 AH Basra .

He was a renowned Shia, there are narrations of him in the books of Sihah Bukhari and Muslim.

83. Aamir bin Waila bin Abdullah bin Amro al-Laythi

Abu al-Tufail: Ibn Qutayba : has written a Shia.

He was the member of Mukhtar Thaqafi's gang, lived in Kufa and also reached to meet Amir Mu'awiya (RA) in Syria.

84. Ammar al-Dahani: عمار الدهنی البجلی کوفی

Abu Muawiya Ammar bin Muawiyah bin Aslam al-Bijli, Al Dahni al Kufi. d. 133 AH.

Sufyan bin Ainiya : Shia, he has also been described as Sibiyah, Ibn Hajar : has also described him as Shia.

Narrated by al-Mu'jam al-Kabir : 3/117 and Musnad Ahmad: 1/389 .

Tibri : has reported three Rafidi narrations: Tarikh Tibri : 10 / 345 , 4 / 511 , 5 / 125, 347, 349 , 389.

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Al Zahbi : has narrated four narrations 1 / 415 , 416 , 417 , 3 / 290 , 291, 306 , 307 .

85. Abdul Rahman bin Saleh:

Abu Salih 'Abd al-Rahman ibn Salih al-Azdi al-'Atki, Abu Muhammad al-Kufi, d. 235 AH.

Narrator Tibri

86. Abdul Rahman bin Kharash:

Abu Muhammad 'Abd al-Rahman bin Yusuf bin Saeed bin Kharash Maruzi, d. 283 A.H.

An example of his Rifz is the Book ‘ Musalib Shaykhin ‘ مثالب شیخین.

Ibn Idi : Shia, Abu Zara'a : Al Jurjani : Rafidi, Ibn Jawzi : Rafidi and Shia,.

Used to fabricate Sahih hadiths in Shia faith, Quoting Sahih Al-Bukhari, Kitab al-Khams Chapter 1, Fath al-Bari 6/197, Tarikh Baghdad : 10/280 Khatib Baghdadi has taken one narration.

87. Umro ibn Shimr : عمرو بن شمر

Abu Abdullah Umro b. Shimr al-Jaafi al-Kufi d. 157 AH.

Ibn Hibban : Shatim al-Sahaba شاتم صحابه, Sulaimani : al-Rawafz, Al-Dhahabi : Shia, Al-Bukhaari : and Abu Hatim : Munkir Hadith, Al Jozjani : Kizab, Liar , Abu Zara Razi : Yasub al-Sahaba یسب الصحابه .

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Tarikh al-Tabari: 5/449, Al-Zahabi ‘ Tarikh-e-Islam ‘ : 540.

88. Amr bin Hammad Al-Qannad :

Abu Muhammad Amr bin Hamad bin Talha al-Qanad Al-Kufi, d. 122 AH.

Al-Zahabi : and Ibn Hajar : Al-Rafadi

Al-Nasai narrated , and the ‘ Fazail Sahaba ‘: 2/652 said hadith al-Munkir, ‘ Mujam al-Kabir Tabarani ‘: 1/107,

‘ Al-Mustadrak Ala Al-Sahin ‘, : 3/126, ‘ Marifat-e-Sahaba Isfahani ‘ : 1/320,

‘ Tarikh-e-Tabari ‘: 10/352, 2/413, 416, 433, 4/ 333, 334 , 335 , 367 , 368 , 369 , 381 , 416 , 4 / 327 – 2 .

89. Abdullah Aamiri Al Kufi :

Abdullah b. Shareek al-Amiri al-Kufi, according to the scholars, he was Mukhtarist.

Sufyan b. Ayniyyah : , Al-Jawzjani : , Al-Niasai :, Ibn Hibban :, Ibn Idi : Al-Aqeeli : Ghali Shia.

According to Al-Zahabi : he was man of al-Mukhtar, Ibn Hajar : Shia, Al-Jawzjani : Kizab, Liar , Zikr al-Jozi fi ‘ al-Zoufa wal-Matrokin ‘.

Narration from him, 'Fadl Ali from Al-Abbas, Musnad Ahmad : 1/175, 3 / 58 . Khasais Ali 62 – 63 . According to the researchers it has Asnad e Zaeefah,

Tibri has taken 4 hadiths, Fahris Tarikh Tibri :10:/309, Tarikh Tabari : 5/415, 417, 418, 6/ 161

90. Abdullah bin Shadad:

Ibn Saad wrote in volume 4 that he was a Shia.

91. Abdullah ibn Umar Famous as ‘ Mushk Danah ‘ :

Ibn Hatim : has written shia, Salih bin Muhammad bin Jazra : said that Ghali Shia,

There are narrations of him in Muslim and Abi Dawood.

92. Abdullah bin Lahia Al-Misri : عبداللہ بن لہیعہ المصری

d. 174 AH.

Ibn Qutayba : Shia, Ibn Idi : Ghali Shia, Abu Ya'ali : has included a fake hadith in which the Prophet (SAW) hid Ali in a cloak and found 1,000 knowledges.

Tirmizi and Abu Daud have included his narrations.

93. Abdullah bin Maimon Al-Quddah:

He was a Shia, his narrations are found in Tirmidhi.

94. Abdullah bin Isa Al-Kufi:

Ibn Qutayba : Ibn Saad : , Ibn Athir : , Al Zahabi : have described shia and the Sheikh of Imam al-Bukhaari.

His narrations are in Bukhari, Muslim and Sihah.

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95. Ibad ibn Yaqub al-Asadi : d. 250 AH.

Al Darqatni :, Ibn Hibbaan : , Ibn Khuzaima : have all written Shia rafidi.

He used to make false hadiths about Ali, he also used to hate and grudge with Talha , Zubayr and Mu'awiya (RA), and used to curse Usman (RA).

Bukhari, Tirmidhi, Ibn Majah etc. included his narrations.

96. Ali ibn Munzir Al-Taraafi: d. 254 A.H.

Al Zahabi : wrote the view of ‘ Nisai ‘ that he was a Ghali Shia, Al-Nasai has declared him to be Shia and unreliable. He was the Shaykh of Tirmidhi and Nasai.

97. Ali b. Hashim b. Barid al-Kufi Abul-Hasan: d. 181 AH. He was teacher of Imam Ahmad.

Ibn Habban : and Abu Daud declared him Ghali Shia . According to Jafar ibn Aban, and Ibn Numair he was Ghali Shia.

According to Imam Al-Bukhaari he and his father both were Ghali Shia.

Bukhari did not take any narration, but the rest of the Sihah Sitta took hadiths.

98. Ali ibn Zayd ibn Judaan :

Abul-Hasan Ali b. Zayd b. Abdullah b. Abi Malika Zuhair b. Abduallah b. Judaan al-Tiami, originally Makki, Basri. Born during Caliphat Amir Yazid b. Muawiya, 60-64 AH., d. 131 A.H.

Ajli : Shi'a and Rafidi, Abu Hatim : Shia, Ibn Idi : Ghali Shia, Ibn Ayniyyah : Zaeef, Ahmad : Zaeef, Les Bishin ليس بشئ, Al-Nisai : Zaeef, Al-Zahabi : Shia, Ibn Hajar : Zaeef, Al-Zahabi : Zaeef, Ibn Hajar : Zaeef.

Narration ' Rijs Ahle Bait ' Musanaf Ibn Shaybah: 12/712, Musnad Imam Ahmad, 3/ 240, 241,

Tabari Three Narrations, Tarikh Al-Tabari: 3/216, 595, 5/504

Idi bin Thabit Al-Kufi: Ibn Moin : Ghali Shia, Dar-qatni has described: Ghali Rafidi.

Hadiths are included in Muslim and Bukhari.

99. Atiya bin Saad bin Junada Awfi : d. 111 AH.

Al Zahbi : Ibn Qatiba : Shia . According to Ibn Saad his father was also a Shia and he did Kharooj under the leadership of Ibn Ashat and fled after the defeat. He wrote the story of Muhammad bin Qasim. later returned to Kufa. Abu Dawood and Tirmidhi have his narrations.

100. Alaa bin Salih Al-Taimi Al-Kufi :

Abu Hatim : Ghali Shia with reference to ‘ Mezan Aitdal ‘

Narrated in Abu Dawud and Tirmidhi.

101. Alqamah ibn Qays ibn 'Abdullah al-Nakhai d. Kufa 42 AH.

Al Shahristani : Shia.

His narrations are in Bukhari, Muslim and Sihah Sitta.

102. Ammar bin Zariq Al-Kufi :

Suleiman : Rafidi –

Muslim, Abi Dawood and Nisai have narrated hadiths.

103. Ammar ibn Muawiya : d. 133 AH. Ibn Muawiya.

Al-Zahabi : Shia in ‘ Meezan Aitdal ‘.

Except al-Bukhaari all Sihah Sitta narrated his narrations.

104. Umro ibn Abdullah al-Hamdani : Abu Ishaq :

A staunch Shia, used to describe unbelieveable exaggerated hadiths.

His narrations are found in Bukhari, Muslim and other books.

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105. Abdul Malik ibn Auiyn : عبدالملک بن اعین

Abdul Malik b.Auiyn Al-Mawli bani Shayban Al-Kufi, d. 121 AH., Scholars agree that he is a Shia.

Sufyan b. Ayniyya : Shia, Ahmad : Shia, Bukhari : Shia, Abu Hatim Razi : Shia, Al-Saji : and Ibn Hibban : Shia,

Al-Zahabi : and Ibn Hajar : Shia , Ghulat , Rafida, Al-Zoufa Kabir: 3/34, Tarikh Islam: 3/648

106. Ubaidullah Musa al-Abbsi :

Abu Muhammad Ubayd ullah bin Musa bin Abi al-Mukhtar Bazam al-Absi Mauli Al-Kufi, d. 213 AH.

Ibn Saad :, Al Ajli : , Ibn Hibban : , and Ibn Hajar : have called him Shia, Imam Ahmad bin Hanbal : has described Ghali, Al-Jawzjani :, Abu Dawud : , Yaqub bin Sufyan : , and Al-Saji : Shia. Al Zahbi : Shia Muhtariq and Shia . Ibn Saad : Shia and writer of Munkir narrations . Imam Ahmad was of the same opinion, and Yaqub ibn Sufyan : has said Munkir al-Hadith .

His narration ‘ Alia Afzal Abu Bakar and Umar (RA) ‘ Marfat ur Rijal ‘ . Al Zahbi : narration ‘ Ali Taqdeem Sheikhin “ and extended ‘ Muawia ‘, ‘ Seer Ailam ul Nubla ‘ 9 / 556 and the narration ‘ Faza; ul Imar ‘, Sunan Tirmizi : 5 / 668 .

Al-Mustadrak al-Sahein: 3/388.

And Ibn Saad has mentiones more then 4 dozen narrations , and some narrations repeated on the same page.

Tabqat ul Kubra : 1/140, 141, 142, 197, 209, 224, 245, 360, 362, 370, 374, 383, 386, 395, 399, 401, 405, 406, 410, 416,

417, 419, 420, 421, 425, 428, 420, 430, 433, 434, 435, 462, 473, 477, 478, 481, 486, 487, 2/19, 21, 22, 99, 102, 182, 192, 192, 194, 208, 241, 252, 277, 282, 286, 288, 309, 316, 3/302, 340, 351, 4/105, 5/92 .6 / 232.

‘ Maarfat Tarikh ‘ , by Al Fasvi : 1/215, 217, 220, 239, 282, 283, 284, 285, 440, 441, 450, 451, 484, 488, 505, 506, 511, 514, 537, 538,

Tabari has included about ten hadiths, Tarikh Tabari List: 10/329, Tarikh Tabari: 2/310, 216, 383, 418, 426, 629, 630, 632, 4/510, 5/91

107. Auf al-Arabi : عوف الاعرابی بصری

Abu Sahl Auf bin Abi Jamilah al-Abdi al-Hijri, also known as ‘ Bala Arabi ‘, Basri, d. 146 AH.

Ibn Mubarak : Shia, Yahya bin Saeed : also said the same, Ibn Saad : Shia, Ibn Qutayba : and Ja'far bin Sulaiman : declared Shia, Bindar : Shia and Rafidi Satan.

Al Zahbi : Rafidi Shia, Rooh bin Ibada : Shia, Ibn Hajar : Shia.

His narrations with reference to Umm Salma in Masnad Ahmad : 6/296, 304, Al-Mujam Al-Kabeer: 3/54, 23/330, 393,

Khalifa has written three narrations: Tarikh Khalifa: 128, 182, 514,

Tibari has quoted four narrations Tarikh Tibari : 3/11, 4/264, 452, 475, Fahras Tarikh Tabari: 10/358, and 3/267, 168, 270.

108. Abdul-Malik ibn Muslim :

Abu Salam Abdul-Malik b. Muslim b. Salam Al-Hanafi al-Madaini al-Kufi.

Ibn Kharash : narrated in Shia, Al-Zahabi : and Ibn Hajar : wrote Shia.

His one narration ‘ Ayam Neharvan ‘ is in Tibri : Tareekh Tibri : 10 / 325 , 5 / 87.

109. Abdul-Malik ibn Aueen : عبدالملک بن اعین کوفی

Ibn Qaisrani : he was the brother of Hamran Al-Kufi and a Shi'a.

Bukhari and Muslim have his narration.

110. Abdul-Aziz ibn Al-Siah : عبدالعزیز ابن سیاہ کوفی

Abdul Aziz b. Siah Al-Asadi al-Hamani Al-Kufi, Mauli, d. 151 – 160 A.H.

Abu Zarah al-Razi : Kubar Shia, his narration 'Ilyas qad al ilmat in umm ‘ الیس قد علمت ان عم ‘ : ‘Al Marifa fi al-Tarikh ‘ : 1/500.

Narration ‘ al-Rayyat Siffin ‘ : ‘ Tarikh-i-Khalifa ‘ : 194.

Tibri has 4 hadiths in Tarikh-e-Tabari, tradition of ‘ Bayt Ali ‘ and ‘ conquest of Iraq ‘ , Tarikh Tibri : 3/207, 371, 375, 4/32, 33

Al- Zahabi : ‘ Tarikh-e-Islam ‘ : 391, and

‘ Sahih al-Bukhari’ : ‘Kitab al-Jizya ‘, Chapter 18, and ‘ Kitab al-Tafseer’ , Surah Al-Fath, Chapter 5, and ‘ Fath al-Bari ‘: 6/281, 8/567, and ‘ Sahih Muslim’ : 3/1411, h 1785 .

111. Abdul Jabbar al-Shabami : عبد الجبار الشبامی الهمدانی الکوفی

Abdul Jabbar ibn al-Abbas al-Shabami al-Hamdani Al-Kufi, d. 151-160 AH.

Imam Ahmad : Shia , Al Ajli : Shia , Al Aqeeli : Shia and Ibn Hajar: Shia . Al-Jawzjani : Ghulu fe religion غلو فی مذہب, and Abu Dawud : Shia, Ibn Hibban : Ghali Shia, Al-Zahabi : Shia, Al-Fadl ibn Dakin : Liar , Kizab al-Kufi, Ibn Saad : Zaeef . Narration by Umm al-Mu'minin Salma, Gabriel, Mikail, Ali, Fatima : ‘ Al-Kamil fe Zoufa ‘ : 5/1963, Narration 'Harb Aliya Yaum Jamal' : ‘ Al-Mozoat ‘ : 2/10.

Tibri has written the narration 'Sar al-Husayn' Tarikh-e-Tibri ; 10/318 .

112. Abdul Razzaq al-Sanani : عبد الرزاق الصنعانی

Abu Bakr Abd al-Razzaq b. Hamam b. Nafai al-Humayr al-Muli al-Ahl al-Sanaa, b. 124 or 126 AH., d. 211 A.H.

His book ‘ Al Musanif ‘ has been published in Bombay. Al-Zahabi , Aqai Buzurg and Ibn Abi Shaybah have also quoted him.

Al-Ajli: and Wadah ibn Adi : Shia , and al-Zahabi : and Ibn Hajar : have also described him as Shia, Imam Ahmad bin Hanbal : has written Zeef al-Samaa ضعیف السماع, Ibn

Qutayba : and Ibn Athir : have written Shia. Al Tialsi: and Ibn Moeen : Shia .

His narration about Amir Muawia : ' Al-Zoufa al-Kabir ' : 3/109 . And the tradition of ' Miras and tarka ' , ' Mizan al-Aitdal ' : 2/611, and ' Seer al- Ailam al-Nabla ' : 9/572, 573, and his narration from Ibn Abbas was declared to be the Mozu and Invalid :' Tareekh Badhdad ' : 4/ 41, ' Tehzeeb ul Kamal ' : 1 / 1953 , and ' Al Kamil fe Al Zoufa ' : 5 / 1949 . His narration from Huzaifa : ' Al Kamil fe Zoufa al Rijal ' : 5/1950, and other narrations from Ibn Abbas : ' Al-Kamil fi Zoufa al-Rijal ' : 5 / 1950 '.

And his other narrations have been declared : " Hadis ul Munkir ' and ' Kana Yukfar al Rawafiz ' كان يكفر الروافض : in books like ' Sira al ailam al-Nabla ' and ' Al Kamil fe Zoufa al Rijal '.

His Rafizi and Shia narrations were included by Tibri, Tarikh Tabari: 1/322, 2/433, 3/207, 208, 4/107.

113. Al-Fitr ibn Khalifa : الفطر ابن خليفه

Abu Bakr al-Fitr bin Khalifa al-Qureshi al-Makhzumi Kofi Mauli, d. 157 AH.

Narrator Tabari.

114. Fazal bin Dakain : فضل بن دكين

Abu Naeem, d. 210 AH, was the Shaykh of Bukhari.

Ibn Qutayba : and Al Zahabi : wrote Shia.

His narrations are found in The Sihah Sitta.

115. Fadhil ibn Marzouq : فضيل بن مرزوق

Abu 'Abdul-Rahman,.

Al-Zahabi : has written Shi'a in ‘ Mizan Al Aitdal ‘.

Muslim has included his narrations.

116. Fitr ibn Khalifa Hinat Al-Kufi : فطر ابن خليفه حناط الكوفى

Abu Bakr bin Fitr bin Khalifa al-Qureshi al-Makhromi, Kufi, al-Hanat, Mauli d. 253 AH, (different at some places). Yahya bin Moin : Shia, Ahmad bin Hanbal : Shia, Al Ijli : Shia, Al-Saji : ‘Yaqad Ali eli Uthman ‘, Al-Zahabi : Shia,

Abu Bakr bin Ayash : ‘ Su al-Mazhab ‘ سوء المذہب, Al Jawzjani : non-Saqah, Ibn Hajar : Shia .

His narration, Sabaa Rufa Najba : Musnad Ahmad : 1/148, The narration ‘ Haroon min Musa ‘ : Al-Tabaqat al-Kubra: 3/24, Al-Khasais Ali ibn Talib : 77 Al Muhaqiq Asnad Zaeef , second narration : ‘ Tabqat ul Kubra ‘ : 5/91.

The Khalifa wrote a narration about Karbala : ‘ Tareekh Khalifa ‘ : 235, ‘ Fahras Rijal ‘ : 514.

Tibri wrote the narration of 'Antalq min Madina ili Kufa' and the other 'Qatal Yaum al-Jamal ': 10/368, 4/506, 532.

117. Malik bin Ismail bin Ziyad bin Dirham Al Kufi: مالک بن اسمعیل کوفی

Abu Ghassan, d. 219 AH.

He is the Shaykh of Imam Al-Bukhaari.

Ibn Saad : Ghali shia in volume 4, Al Zahabi : Shia,

Bukhari and Muslim have narrated its narrations.

118. Ali ibn al-Madini : علی بن المدائنی البصری

Abul Hasan Ali b. Abdullah b. Jafar b. Najii b. Bakr b. Saad al-Sadi Al-Basri , d. 234 A.H.

His book ' Alul Hadith ' has been published.

Yahya b. Moin : Shi'a. About his Rafziat and Shiat it is mentioned in ' Mizan Aitdal ' : 3/139, ' Siyar Al-Ailam al-Nabla ' : 11/48 and ' Sharh Usul Aitqad Ahl-e-Sunnat Alalkai , Dar e Tayyaba : 1/167, 169, Al-Zahabi has included his narrations in the ' Tarikh Islam : 2/197, 198, 214, 4/58, 221, 357.

119. Ali ibn Badima : علی ابن بدیمه

Imam Ahmad bin Hanbal has said that he is a Shia. His narrations are included in Sunan.

120. Ali ibn Salih : علی بن صالح d. 51 AH .

He was brother of Hasan bin Salih.

121. Muhammad bin Zakariya al-Ghulabi: محمد بن ذکریا الغلابی بصری

Abu Abdullah Muhammad bin Zakariya bin Dinar Mauli Bani Ghalab Basri, d. 298 AH.

Shi'a book ‘ Rijal Najashi ‘ and ‘ Fahrist al Nadim ‘have mentioned him in the books,. He was extremely weak and fabricator of Hadith , for example, the hadith in Musalib Bani Ummiyah ‘ Yazid drinking alcohol ‘ has been narrated by Ibn Kathir : and Tabarani : from him. ‘ Al Bidays wal Nihaya ‘ : 8 / 231 In addition to this, there are two or three other narrations of it.

Al Masudi has written one of its narrations, while Abu al-Faraj Isfahani has given more than three dozen references in ‘ Aghani ‘ on different pages.

122. Muhammad bin Ishaq al-Muttalibi :

Abu Abdullah Muhammad bin Ishaq bin Yasar bin Khayyar al-Qureshi al-Muttalibi Mauli Madani, b. 80 AH and d. between 151-153 AH .

There is mention of his three books. Al-Khatib : , Al-Zahabi :, and Ibn Hajar : have described him Shia.

Fath al-Bari Sharh Sahih Bukhari : 11/163.

123. Muhammad bin Khazim :

Abu Muawiya Al-Zarir Tamimi, 112 - 195 AH., the famous Ghali Shia.

Sihah Sita has his narrations.

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124. Muhammad ibn al-Alawi :

Abu Abdullah Muhammad bin Ali bin Hamza bin Husayn bin Abdullah bin Abbas bin Ali ibn Abi Talib – d. 280 AH, his work is mentioned in the Shia book Rijal Najashi: 245. Shia ulema Al Najashi , Al Hilli and Al Maqani have described him Shia.

According to ‘ Al Tarikh al Arabi wal Moarkhoon ‘ : has shown confidence on ‘ Maqatil Talibin’ by Al Furaj Isfahani.

125. Muhammad bin Saib al-Kalbi : محمد بن صائب الكلبى كوفى

Abu al-Nazar Muhammad bin Al-Saib bin Bashar al-Kalbi Al-Kufi, d. 146 AH, in ‘ Al Fahrist ‘ : Ibn Nadim mentions tafseer of the Quran. He is a Ghali Shia and Zaeef .

Yahya bin Moin : Lesa Beshin, Jawzjani : Kizaab , Lier , Saqit ساقط, Ibn Hayyan : Sibiyah, companion of Abdullah ibn Saba, Ibn Jawzi : Fabricator of Hadith وضاعين, Al-Zahabi : Matruk al-Hadith, Ibn Hajar : Al-Mutahm Bal Kizb and Rumi fi al-Rafz,

One of his narrations of Ibn Abbas has been taken by Faswi, the other has been included in the topics Mozouat : Al Mozpuat : 1/372, 373.

Al-Balazari wrote Israt al-Amviya Ansab al-Ishraf, Hamadi 1/362, Fatuh al-Baldan al-Baladhuri : 24, 40, 43, 49, 56, 73, 83, 90, 103, 107, 110, 149, 346, 387, 398, 433, 446, 448, 464, 659

Tibri: Tarikh al-Tibri: 10/397, 2/370, 465, 3/274, 286, 425, 4/368, 5/449, 455, 6/103, 349, 364, Aghani frpm Saib al-Kalbi and Muqatil Talibin.

126. Muhammad ibn Abi Umayr :

Abu Ahmad Muhammad bin Abi Umair Ziyad bin Isa al-Azdi Mawli Baghdadi, d. 270 AH.

Al Jahaz : Rafidi, Al Zarkali : Imami. Described Shia by Al Najashi and Al Tusi in ‘ Rijal Najashi ‘ and ‘ Majma al-Rijal ‘ and ‘ Rijal al-Hili ‘.

127. Muhammad bin Habib : محمد بن حبیب بغدادی

Abu Jafar Muhammad bin Habib bin Umayyah bin Amro, Baghdadi d. Samarra 245 AH, there is a discrepancy in the name, his books ‘ Al-Muhibar ‘ and ‘ Manmik ‘ have been published –

Dr. Muhammad Hameedullah has indicated in a book that he was a Shia and used to write Rehmat ul Allah to Sayyidina Abu Bakr (RA), Umar (RA) and Umm Al-Muminin Aisha (RA), and many other references have been quoted by him.

128. Muhammad bin Ubaidullah bin Abi Rafay Madani:

Ibn Idi : Shia of Kufa.

Tirmidhi and the Sunan have narrated his narrations, Tabarani : has narrated a fake hadith from him in ‘ Mujam Kabir ‘, ‘ Shias will enter paradise earlier ‘.

129. Muhammad bin Fadhil bin Ghazwan Al-Kufi :

Abu 'Abdul-Rahman.

Ibn Saad : and Ibn Qutayba : Shia, Al Zahabi : and Imam Ahmad : Shia, Imam Abi Dawud : Sadistic Ghali Shia.

His narrations are included in Sihah Sitta and Bukhari and Muslim.

130. Muhammad bin Muslim bin Taifi :

Jafar al-Tusi has mentioned him in Rijal Al-Shia,

His narrations have been written by Muslim. Muhammad bin Musa bin Abdullah al-Fitri al-Madani, Abu Hatim, has said that he is a Shia.

131. Muawiya bin Ammar Dahni Bijli Kufi :

He was a very staunch Shia.

Muslim has narrated from him.

132. Maroof bin Kharbooz Karkhi Mawli: d. 200 AH Baghdad.

Sri Saqti was his student, He was Shia.

Muslims has narrated his narrations.

133. Mansur bin Al-Mutamar bin Abdullah bin Rabiah Al-Kufi :

Known Shia, Bukhari, Muslim and others have written its narrations.

134. Minhal ibn Amro al-Tabaii :

He was a well-known Shia of Kufa

His hadiths are in Bukhari and Muslim.

135. Musa ibn Qays al-Hadrami : موسی ابن قیس الحضرمی کوفی

Abu Muhammad Musa bin Qays al-Fara al-Hadrami Al-Kufi, died in the era of Abul Jafar al Mansur 136-158 A.H.

Al Aqeeli : Ghali Rafidi, Ibn Hajar : Shia .

He was convinced of the tafzeel of Ali, narrated from Umm al-Muminin Salmai about 'Ali Alul Haq' : ‘ Al-Zoufa Kabir ‘ : 4/165.

A narration against Amir Muawiya : ‘ Al Zoufa Kabir ‘ : 4/165.

Khalifa bin Khayyat has included his narrated narration of Siffin and Nahrawan against Amir Mu'awiya (RA), : ‘ Tarikh Khalifa bin Khayat ‘: 193, 197.

Al-Nisaai narrated the narration of Nahrawan : ‘ Khasai Amir al-Mumnin ‘: 190, and Aqeeli : narrated the narration of Fatima and Ali : 4/165.

136. Nasr ibn 'Ali al-Jahzami Basri : نصر بن علی الجہضمی بصری

Abu Amro Nasr bin Ali bin Nasr bin Sabhan bin Abi al-Jahzami Basri, d. 250 AH.

Al-Zaria al-Tasanif al-Shia : 3/212, 4/473, ha mentioned his works.

His narration virtue of Hasnain is narrated by ‘ Musnad Ahmad ‘: 1/77, ‘ Al-Musnad al-Muhaqiq ‘ : 2/25, to whom Al-Zahabi declared ‘ Munkir ‘. ‘ Seer Ailam ul Nubla ‘ : 12 / 135 this narration was recited in front of Al Mutwakal, when it was revealed that this was Shia marration, Ahle Sunnat abandoned this Hadith. Ref: ‘ Tareekh Baghdad ‘ : 13/287, 288.

A poor, weak hadith included by Sunan Ibn Majah: 1/390 and ‘ Shumail Muhammadia Tirmidhi’ Dar al-Ilm: 308 is included .

And other hadiths are also in’ Ibn Majah ‘ and ‘ Shumail Muhammadia Tirmidhi ‘.

Tarikh Tibri; 1/179, 191 and list Tarikh Tibri: 10/354.

137. Nasr bin Muzahim : نصر بن مزاحم کوفی

Abul-Fadl Nasr ibn Muhamam al-Munqari Al-Kufi, reside in Baghdad, d. 212 AH. Al-Nadim lists his works in ' Al-Fahrist ' , reference 106.

The ' Kitab Siffin ' has been published under the research of 'Abdul-Salam Haroon '.

Al-Aqeel : Shia, Abul-Fath Muhammad bin Husayn al-Azdi, d. 384 AH : Said Ghulu fi al-Rafz, Al-Zahabi : Rafidi, Al-Ajli : Ghali Rafidi, Abu Hatim : Matruk ul Hadith . Shia has included him in their rijal , citing Rijal Najashi, Rijal Al-Hilli, Sharh Nahj al-Balagha, etc.

Tibri has included narrations of ' Jang Jummal ' , ' accusation on Umm ul Momnin Ayesha and Talha (RA) , Tibri has copied four narrations full of exaggeration of Shiat Ref : List of Tarikh Tibri : 10 / 435.

Marwiyat Saif b.'Umar fi Tarikh al-Tbri: Khalid Ghaith, Jamia Umm al-Quri : 189, 193, 216, 218.

138. Nafie bin Harith Nakha'i Al-Kufi: نفیع بن حارث نخعئی کوفی

Abu Dawud : Al Aqeeli : Ghali Shia.

Al Bukhari said that we have to speak about his Ghulu in Shiat .

Tirmidhi has narrated from him.

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139. Nuh ibn Qays ibn Rabbah al-Hadani:

Abu Dawud : has written Shia.

His narrations have been included in Muslim and Sunan.

140. Wakih ibn Jarrah bin Malih bin Adi :

Abu Sufyan: Ibn Qutayba : Ibn Madini in ‘ Tehzeeb ‘ : and ‘ Marwan bin Muawiya ‘ : written him as Shia.

Muslim and others have included his narrations .

141. Haroon ibn Sa'd al-Ajli al-Kufi :

Al Zahabi : Ghali Rafidi and Ibn Moin : Ghali Shia.

Muslim has its narrations .

142. Hashim bin Bareed Al-Kufi :

Abu Ali : , ibn Muin : described Rafidi.

Abu Dawud and Nisai have recorded his narrations.

143. Habeera ibn Barem Al-Humayri : هبيره بن بريم الحميرى

Al Shahrastani : has written Shia, Known Shia.

His narrations are included in Sunan Al-Arbah.

144. Hisham bin Ziyad Al-Basri :

Abul-Muqaddam : , Al Shahristani : Shia.

Tirmidhi has taken narrations from him.

145. Hisham bin Ammar bin Naseer bin Masra

Abul-Walid, known as Zafari Damascusi, 153 - 245 AH.

He was shaykh of Imam Al-Bukhaari.

Ibn Qutayba : Shia. Narrated by Al-Bukhaari.

146. Haitam bin Bashir bin Qasim bin Dinar Salmi Wasti

Ibn Qutayba : Shia.

His narrations have been narrated by Bukhari, Muslim and others.

147. Hisham al-Madani :

Abu Ibad Hisham bin Saad al-Qureshi, Mauli Madani, Abu Said, Mauli Alley Abu Lahab, said to be Mauli Bani Makhzum, d. 159 AH.

Ibn Saad : Shia, Ibn Hajar : Shia, Ibn Idi : Shiyi, Yahya ibn Moin : Zaeef, Ibn Abi Hatim: Matruk. ‘ Seer al Ailam al-Nabla ‘ : 7/264,

Ravi Muslim.

Tibri have written several hadiths: Tarikh Tibri : 10/443, 4/193, 290, 440, 5/336, 344,

148. Hisham bin Muhammad Kalbi: ہشام بن محمد کلبی الکوفی

Abul-Munzir Hisham bin Muhammad bin Saib al-Kalbi Al-Kufi, d. 204 AH.

Ibn al Nadim and Rijal Al-Najashi have mentions his works . ‘ Jumhara tul Nasb ‘ was researched and published by Dr. Naji Hasan.

He was a Ghali Shia. Ibn Hibban : Ghali Shia, Ibn Asakar : Rafidi, Al-Zahabi : Rafizi, Al Darqatni : Obsolete.

He was among the shaykhs of Ibn Saad and has taken a large number of hadiths.

Tabaqat al-Kubra Ibn Sa'd: 1/291, 292, 295, 300, 301, 303, 304, 308, 311, 322, 324, 333, 334, 335, 340, 341, 342, 346, 349, 350, 355,

Muqadma of Tarikh Khalifa bin Khayyat, Al-Balazari in ‘ Isra al-Amwiyah fi Ansab al-Ashrat ‘ : 1/358, and in ‘ Fatooh al-Baldan ‘ narrated 41 times on separate pages, ‘ Aghani ‘ Isfahani, Muqatil Talibin : 5, 133 .

‘ Al-Mantazim ‘ Ibn Jawzi : 328, 330,

Tibri: List of Books 10/443, 444

149. Yahya ibn Yaali al-Aslami :

Abu Zakaria Yahya ibn Yaali al-Aslami al-Qutwani Al-Kufi, d. 200 A.H.

Ibn Idi : Shia, Ibn Hajar : Shia .

Scholars agree that he was Zaeef, Al-Bukhaari : Al Mutarib al Hadith مضطرب الحديث, Abu Hatim : Zaeef al-Hadith, Al-Zahabi : and Ibn Hajar : Zaeef .

His narrations : Al Kamil fe Zoufa Rijal : 7 / 2688 .

Tibri has included one narration about ‘ Jang Jummal ‘ : Tarikh Tibri : 10/455, 4/532, in addition to this a narration by Ibn Hibbaan : 'Tazvuj Fatima Alia', Al-Ihsaan be tartib ibn Hibban al-Farsi Dar ul Baaz: 9/49.

150. Hisham bin al Hukam al Kufi : Abu Muhammad, Al Hukam Mauli Bani Shaiban or Bani Kinda

Al Kashi 220, Ibn al Nadim Fahrist 1/ 223, Al Tusi : p. 285, Al Nijashi al Rijal : 2/397, Ibn Hazam Al Mulal wal Nahal : 4/77, Shahristani1/190 – “ Hisham bin Hukam – Khizer M Nibaha - Majma Bahoos Islamia – Mashad Iran “

151. Hisham bin Salim al Juwaliqi : Abu Muhammad, Abul Hukam

Mauli Bashar bin Marwan Jozjan Amvi d. 75 AH – Jaufi

Shia have printrd a book as under:

“ Masnad Hisham b Salim Jawaliqi” by Khizer M Nibha – Mahad Maarif Hikmia, Beruit

152. Yahya ibn Jazar Urfi Al-Kufi :

Ibn Saad : Ghali shia,

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His narrations are in Muslim and other Sunans.

153. Yahya ibn Saeed Qatan : Abu Saeed.

Ibn Qutayba : has written Shia.

Al-Bukhaari, Muslim and others have taken narrations.

154. Yazid ibn Abi Ziyad Al-Kufi: يزيد بن ابی زياد الكوفی

Abu Abdullah Yazid ibn Abi Ziyad al-Qureshi, d. 130 AH. Muhammad b. Fadhil : and Al-Zahabi : described him as a well-known Shia of Kufa.

Ibn Idi : Shia, Al-Zahabi : and Ibn Hajar: Shia.

Tarikh Yahya ibn Moin : 2/671, ' Al Zoufa al-Kabir ' : 4/381, ' Seer Ailam al-Nabla ' : 6/132, Narration ' Abi Barza' about ' Muawiya and Amr b. al-Aas RA ' : ' Seerat Ailam ul Nubla ': 6/131, ' Al-Musnad ': 4/421, ' Majma al-Zawaid ' : 8/121, Al-Dhahabi declared it ' Hadith Munkir '.

And narration ' Hasan Husayn Shabaab al-Jannah' : Musnad Ahmad: 3/62, 82, Sunan Tirmidhi : 5/656, Musnad Abu Yaali : 2/395.

Hadith ' Death of Nabi and Death of Sayyida Fatima' : ' Tarikh Khalifa ' : 96 .

Sirat e Ishaq has 4 hadiths : ' Sirat Ibn Ishaq ' : 389, and narrations : 74, 82, 215 .

Sirat Ibn Hisham Four Narrations ' Ibn Hisham ' : 1/293, 419, 483, 3/231,

Tibri in ' Tarikh Al-Tbri ': 10/456, 2/338, 344, 372, 579.

Note - Musanif Abdul Razzaq has written numerous fake hadiths in support of Shia, out of which Hakim Nishapuri has further narrated many fake hadiths in support of Shia in Mustadrak, which are not included by even Bukhari and Muslim.

Contested Boundaries: The Reception of Shīʿite Narrators in the Sunnī Hadith Tradition - Michael Dann - FACULTY OF PRINCETON UNIVERSITY DEGREE OF DOCTOR OF PHILOSOPHY – Sept 2015

Who is Muhammad b Muslim the narrator behind Fitna e Fidak and various evils in Hadiths and Maghzi ? He is Ibn Shahab Zuhry 58-124 AH, find his numerous narrations in Shia book Al Kafi, in Shia book Rijal Bu Ali he is declared Shia, and in Muntahi Al Miqal he is listed. Tusi includes traditions from Zuhri in his collections Tahdhib al-Ahkam and Al-Istibsar, Muhammad Taqi Majlisi, maintains Zuhri was a Shia and that his traditions are authentic. Zuhri is cited as an informant for approximately 3,500 narrations in the Sihah Sitta. Malik ibn Anas refers to Zuhri for 21% of the traditions in his *Muwatta*, while Ma'mar ibn Rashid and Ibn Jurayj refer to Zuhri for 28% and 6% of the traditions in their respective corpora in the Musannaf of Abd al-Razzaq. Ma'mar and Ibn Ishaq, both students of Zuhri, Ma'mar's Kitab al-Maghazi relies heavily on maghazi traditions transmitted by Zuhri, as does Ibn Ishaq's Sirat Rasul Allah. However leading critics of Hadith such as Ibn al-Madini, Ibn Hibban, Abu Hatim, Al-Zahabi and Ibn Hajar al-Asqalani are all agreed upon his indisputable authority

Liar and exaggerated Shia narrators in Tarikh Al-Tibri

Abu Jafar Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al-Tabari belongs to Amal, Tabaristan. Where he was born in 224 AH, spent his last life in Baghdad and died there in 310 AH.

Al-Tibri was a great scholar. Especially with reference to the Islamic history of early ages of Islam. His name and book do not need any introduction, all the ancient and modern historians have benefited from his works. Despite all these characteristics, such baseless and false orientations have been narrated about the Companions (Sahaba) from place to place in the history of Tibri. There is no proper explanation why such absurd text was necessary to be included. Whereas in view of the definitive texts on the Companions, the Quran, sunnah and the consensus of the Ummah, why the just minded scholars have been forced to discourse on such traditions, especially those mentioned in their history. Research on hadiths revealed that in the history of Tibri, there are weak, liars, politically motivated exaggerators, and fabricators who manufactured Shia and Rafidi narrations had precedence over reporting of the true events.

In order to take a look at the narrations in the History of Tibri, a summary of the Reliable ثقه and Accused of lying and liar narrators مہتم بالکذب و دروغ گو is given below.

A brief sketch of each Shia / Rafidi and fake Hadith manufacturers has already given in previous chapter :

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Liars ,accused of lying Narrators	*No's*
Muhammad bin Saib Al-Kalbi :	**12**
Hisham bin Muhammad Kalbi :	**55**
Muhammad ibn Umar :	**440**
Saif ibn 'Umar Al-Tamimi:	**700**
Abu Makhnaf Lut bin Yahya :	**612**
Haitham ibn Idi :	**16**
Muhammad bin Ishaq bin Siyar:	**164**
Total :	*1999*

Reliable Narrators	*No's*
Zubayr bin Bikar :	**8**
Muhammad bin Saad :	**164**
Musa bin 'Uqbah :	**7**
Khalifa bin Khayyat:	**1**
Wahb ibn Manbah :	**46**
Total	*226*

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Ref: Dr. Khalid Ilal Kabir – Mudersa tul Kizabin fe Riwayat ul Tareekh, Al Islami wal Tadveen, p 45-47 – Darul Blagh – Algeria

There are 1999 narrations of these seven liar and hadith fabricators compared to the 226 of reliable ثقه traditions in the History of Tabari.

It can be estimated from the ratio of these two, when this is the situation of an ancient and authentic book like ' Tarikh e Tibri ', then you can imagine authencity of rest of the book.

For further reading :

Book ' Ishtihad Usman ' o Waqia Jumal fe Marwiat Saif b Umar fe Tareekh Tibri – Khalid b Muhammad al Ghais -

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An Overview of the Narrators

of Tabaqat Ibn Saad

Muhammad bin Saad bin Munie Abu Abdullah al-Basri, famous Katib al-Waqidi, born in Basra 168 AH and died in Baghdad in 230 AH.

Ibn Saad described following narrators as ‘ weak ‘ :

Ibrahim ibn Abul-Layth Al-Baghdadi, Tirmidhi. d. 243 AH

Ibrahim b. Uthman b. Khawasti al-Absi, Abu Shaybah al-Kufi, narrator Tirmidhi and Ibn Majah. d. 169 AH
Ibrahim ibn Muslim Abu Ishaq Al-Kufi

Ibrahim ibn Yazid al-Qurashi al-Khozi, Mauli d. 151 AH

Ajla bin Abdullah al-Kindi. Abu Hujaya al-Kufi d. 245 AH

Usama bin Zayd al-Lithi, Abu Zayd al-Madani. d. 153 AH Ravi Muslim and Sunan Arbab

Israel bin Yunus bin Ishaq al-Hamdani al-Sabii, Abu Yusuf al-Kufi. 100 - 162 AH

Ismail b. Rafay b. Avimar al-Madani al-Basri, Abu Rafay al-Qas al-Madani.

Ashat ibn Sawar al-Najar al-Kufi. d. 136 AH

Asbagh b Zaid b Ali Al Jehni . Abu Abdullah bin Abu Mansur al-Wasti al-Waraq. d. 159 AH

Asbagh n Nibat al Tamimi, al-Hanzli Abu al-Qasim al-Kufi: was shia according to Ibn Saad, and Al Zahbi : Ghali Shia, Ibn Hajar : Matrook, Rafidi

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Bajir bin Abu Anisa was the brother of Zayd bin Abu Anisa.

Bahr bin Kaniz al-Bahli, the grandfather of Muhaddith Amr bin Ali al-Falas. d. 160 AH

Bashar ibn Harb al-Azdi, Abu Amro al-Nadbi al-Basri. d. 120 AH

Baqiyah ibn al-Walid al-Hamsi al-Kalai al-Humayri, Abu Yahamd al-Hamsi, d. 197 AH

Jabira bin Al-Mughlis al-Hamani, Abu Muhammad al-Kufi.

Jabir b. Yazid b. al-Harith al-Ja'afi, Abu 'Abdullah al-Kufi, d. 118 AH. Ibn Qudaamah: Ghali shia used to abuse the Companions, al-Zahabi : Shia, and most of the hufaz consider it obsolete, Ibn Hajar : Zeef Rafidi.

Al-Jarrah ibn Minhal Abu al-Atuf al-Jazari al-Harani, d. 168 AH

Al-Jarrah bin Minhal bin Idi al-Rawasi , Abu Waqii al-Kufi, muhaddith was father of Waqii bin al-Jarrah.

Harith b. 'Abdullah 'Auur al-Hamdani, Abu Zaheer al-Kufi, d. 65 AH, Hafiz Ibn Hajar : Shia and weak, Al Shaabi : liar, Shia, weak

Hibban ibn 'Ali al-Anzi, Abu Ali al-Kufi, d. 171 AH

Habba b. Juwayn al-Bijli b.Ali al-Arni, Abu Qudaamah al-Kufi.

Hajjaj bin Artaat bin Thawr bin Habeera al-Nakhai, Abu Artat al-Kufi.

Hajjaj ibn Nasir, Abu Muhammad al-Fasatiti, d. 213 AH

Hadij bin Mu'awiya bin Al-Rahail Hadij al-Jaafi al-Kufi

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Haram b Usman Abu Abdullah Ansari : and Ibn Hibban : Ghali Shia used to turn the credentials upside down and made ‘ Mursil ‘to the ‘ Marfu ' . Al-Zahabi : heretic and obsolete.

Hussam b. Musak b. Jabir b. Shaitan al-Azdi, Abu Suhail al-Basri.

Hasan bin Amrat bin Al-Muzrib al-Bijli, Abu Muhammad Al-Kufi, d. 153 AH

Husayn b. Hasan b. Atiyah b. Saad al-Awfi, Abu Abdullah al-Kazi al-Kufi, d. 201 AH

Hukm ibn Sinan al-Bahli Abu Awn al-Basri, al-Qubra, d. 190 AH

Al-Hukam bin Abdullah bin Maslamah, Abu Matii Balkhi, d. 199 AH

Hammad ibn Abi Sulaiman al-Ashari, Abu Ismail al-Kufi, d. 120 AH

Dawud ibn Yazid al-Awdi al-Zaafri, Abu Yazid al-Araj al-Kufi, d. 153 AH

Al-Rabi bin Sabih al-Saadi, Abu Hafs al-Basri, d. 160 AH Narrator Tirmidhi and Ibn Majah

Rashdin ibn Sabeeh Al Sadi ibn Mufleh al-Qaini, Abu al-Hajjaj al-Misri, 110 - 188 AH

Zayd ibn al-Hawari al-'Ami, Abu al-Hawari al-Basri.

Ziyad b. Abdullah b. al-Tufail al-Baqai, Abu Muhammad Al-Kufi, narrator of Al-Bukhari, Tirmidhi, Nisai and Ibn Majah.

Saeed b. Yahya b. Mahdi b. Abdul-Rahman, Abu Sufyan al-Hamiri, Hiza, Al-Wasti, d. 202 AH Narrator Bukhari and Tirmidhi.

Saeed ibn Muhammad al-Thaqafi, Abu l-Hasan al-Kufi.

Sulam bin Salim al-Balkhi

Shahr bin Hushab al-Ashari, Abu Saeed Shami, Mauli Asma bint Yazid al-Sakan, d. 89 AH , Narrator Sunan Al-Arba

Salih bin Muhammad bin Zaida al-Madani, Abu Waqid al-Laythi. Sulat bin Dinar al-Azdi al-Basri : , Abu Shuayb Al-Majun : , Ibn Hibban :, use to curse the Companions of the Prophet (peace and blessings of Allaah be upon him) and used to narrate disbelieving hadiths about the Ahl al-Bayt.

Talha ibn Amr ibn Uthman al-Hadrami al-Makki, d. 152 AH, narrated by Ibn Majah.

Ubad ibn Mansur al-Naji, Abu Salama al-Basri, d. 152 AH

Abdulali ibn Amir al-Thalabi al-Kufi.

Abdulali ibn Abdulali b Muhammad al-Sami, Abu Muhammad al-Qureshi al-Basri, d. 189 AH

Abdul-Jabbar b. al-Abbas al-Shabami, al-Hamdani al-Kufi. Imam Ahmad b. Hanbal: Shia, Al-Zahabi : , Hafiz ibn Hajar : Shia.

Abdul-Hakim ibn Mansur al-Khuzai, Abu Sahl, Abu Sufyan al-Wasti.

Abdul-Rahman ibn Abi Bakr ibn Ubaydullah ibn Abi Malika al-Qureshi al-Madani.

Abdul-Rahman ibn Ishaq ibn al-Harith, Abu Shaybah al-Wasti al-Kufi.

Abdul Rahman ibn Zayd ibn Aslam al-Qureshi, al-Adawi al-Madani Mauli, d. 182 AH

Abdul Salam ibn Harb bin Salam al-Nahdi al-Malai, Abu Bakr al-Kufi, d. 189 AH

Abdullah bin Amir al-Aslami, Abu Amir al-Madani.

Abdullah b. Lahia b. Uqbah b. Furan al-Hadrami, Abu 'Abdul-Rahman al-Masri, 96 - 176 AH

Narrator Bukhari, Muslim, Nisai.

Abdullah b. Muhurr al-Amiri al-Jizri al-Harani.

Abdullah bin Nafi al-Qurashi, Mauli.

Abdul Majid b. Abdul Aziz b. Abi Rawad al-Azdi, Abu Abdul-Hamid al-Makki.

Abd al-Wahhab ibn Mujahid ibn Jaber Al-Makki, narrator ibn Majah.

Ubaydah ibn Mutab al-Zabi , Abu 'Abdul-Karim al-Kufi.

Usal ibn Sufyan al-Tamimi, al-Yarboi Abu Qurah al-Basri.

Asma bin Muhammad bin Fuzala bin Muhammad al-Ansari al-Khazarji.

Amara ibn Juwayn al-Abdi, Abu Haroon al-Abdi al-Basri, d. 143 AH. Hafez Ibn Hajar : Shia , obsolete, Umar b. Qays Abu Hafs al-Makki : sandal, Amr ibn Abi al-Muqaddam thabit al-Bakri : , and Abu Muhammad al-Kufi : Ghali Shia.

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Ibn Mubarak : used to abuse islaaf, and Abu Hatim : Bad reputation , Ibn Hajar : Ghali Shia, weak and rafidi.

Amr b. Isa b. Suwayd b. Habeira, Abu 'Inama al-'Adwi al-Basri.

Ghalib ibn 'Ubayd Allah al-Jajari, al-Aqeeli, d. 135 AH

Faraj bin Fadhala bin Nauman bin Naeem al-Tanukhi al-Qazaai, Abu Fadhala al-Shami.

Qur'an b. Tamam Al-Asadi al-Kufi, d. 181 AH

Kathir bin Abdullah bin Amr bin Auf al-Mazni.

Layth b. Abi Salim b. Zaynam Al-Qureshi, Abu Bakr al-Kufi.

Mubarak bin Fadhala Al-Qureshi , al-Adawi Abu Fadhala al-Basri, d. 165 AH

Muthani ibn al-Sabah al-'Al Yemani, Abu 'Abdullah al-Makki.

Mujald bin Saeed bin Umair bin Bastam al-Hamdani, Abu 'Amr al-Kufi, d. 144 AH

Mahal bin Muharz al-Zabi, al-Kufi al-Auor, d. 153 AH

Muhammad bin Saib bin Bashar bin Amr al-Kalbi, Abu al-Nizar al-Kufi, d. 146 AH. Ibn Hibban : Sabai, one of the companions of 'Abdullah ibn Saba, He believed resurrection of Ali (ra) if he saw the cloud, he would say that is Ali, Ibn Hajar : Rafidi.

Muhammad bin Al-Hajjaj al-Baghdadi al-Safar

Muhammad bin Salamah bin Kaheel al-Hadrami was the brother of Yahya bin Salma bin Kahil.

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Muhammad bin Salim Abu Hilal al-Rasabi, Basri, Mauli, d. 167 AH

Muhammad b. 'Amro b. Alqama b. Waqas al-Laythi, Abu 'Abdullah Madani, d. 144 AH

Muslim bin Khalid bin Qaraqara Zanji, Abu Khalid al-Makki.

Muttar ibn Tahman al-Waraq, Abu Reja al-Khurasani, d. 125 AH

Muttalib bin Ziyad bin Abi Zahir al-Thaqafi al-Kufi

Muqasim b Bajra Abu al-Qasim Mauli, d. 101 AH

Makhul al-Shami Abu Abdullah al-Damascusi Mauli, Narrator Sihaah Sitta.

Mandal bin Ali al-Anzi was the brother of Habban bin Ali.

Najii b. Abdul Rahman Abu Maasher Sindi, d. 170 AH

Nizar bin Arabi al-Amiri, Abu Rooh al-Jizari.

Hani ibn Ayyub al-Ja'afi al-Kufi.

Numan ibn Thabit Abu Hanifa al-Kufi , b. 80 AH Kufa, d. 150 AH in Baghdad.

Imam Abu Hanifa has been described as weak by Ibn Saad in hadith and al-Nisai : and Ibn Idi : had same opinion, although Imam Abu Hanifa was an Adil and Saqah, and Hafiz Hadith, praised and confirmed by the Great Imams.

Huzayl ibn Bilal al-Madaini Abu al-Bahlul al-Fazari.

Hisham bin Saeed Madani Abu Ibad al-Qureshi - Ibn Hajar : Shia.

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Hisham ibn Abu Hisham Ziyad al-Qurashi, Abu al-Muqaddam al-Basri.

Wazeen b. Atta b. Kanana al-Khuzai, Abu Kanana al-Damascusi, d. 149 AH

Yahya ibn Yaman al-Ajli, Abu Zikria al-Kufi.

Yahya bin Salamah bin Kahail al-Hadrami. Abu Jafar al-Kufi - Hafiz Ibn Hajar : Shia and obsolete.

Yazid ibn Aban al-Raqashi, Abu Amro al-Basri.

Yazid b. Ata b. Yazid b. Abdul Rahman Al-Lashkari, Abu Khalid wasti al-Bazaz.

Yazid bin Ayaz bin Jaadbah al-Laythi, Abu l-Hukam Madani.

Yusuf bin Khalid bin Umair al-Simti, Abu Khalid Basri.

Abu Bakr al Nahshali bin Abdullah bin Abi Al-Qataaf or Abdullah bin Muawiyah bin Qutaaf, His traditions in Sihaah.

Abu Bakr bin Abu Musa al-Ashari, Kufi and son of Abu Musa al-Ashari

Abu Bakr bin Abdullah bin Abu Maryam al-Ghasani al-Shami, d. 156 AH

Yahya b. Abu Hiyyah, Abu Mr. Kalbi, Kufi, d. 147 AH

Abu Hurrah al-Basri, Wasil ibn 'Abdul-Rahman, Abu Hurrah d. 152 AH. Narrator Muslim, Abu Dawud and Nasai.

Abu Hamza al-Shumali, Thabit bin Abu Safia Dinar, Hamza al-Thamali al-Kufi, d. 148 AH

Abu Abduallah al-Judli al-Kufi or Abdul Rahman ibn Abd. Ibn Saad : Ghali Shia, Ibn Hajar: Shia.

Abu al-Mahuzam ibn Sufyan al-Tamimi al-Basri.

Abu Yahya al-Taqtat al-Kufi al Kanafi or Zazan, Abdul Rahman ibn Dinar, Muslim, Yazid, Zuban etc.

Part II

Al-Hujjiyah ibn Idi al-Kindi. Ibn Sad: he was well-known, but not trust worthy in hadith, there are traditions in Sunan Al-Arbaah.

Zaffar ibn al-Huzayl ibn Qays ibn Salam Abu al-Hudhayl al-Anbari, d. 158 AH. Ibn Saad: He was nothing in hadith.

Sahbal ibn Muhammad al-Aslami, Abdullah , d. 174 AH. ibn Saad : Short in Hadith and Lais Buzak قليل الحديث و ليس بزاک

Abd Allah ibn Waqid Abu Qatada al-Harani, originally Khurasani, d. 207 AH. Ibn Saad : Not very reliable in hadith.

Amro b. Ubayd b. Bab al-Tamimi, Abu Uthman al-Basri al-Mutazili, d. 143 AH. Ibn Saad : He was Mutazili and having opinions, but nothing in the hadith. Ibn Hibban : use to abuse companions, (peace and blessings of Allaah be upon him) . Ibn Idi : Innovator , Naim ibn Hakeem al-Madaini : and Ibn Saad : was not reliable in hadith. Habeera ibn Yarim al-Shaybani, Abu al-Harith al-Kufi : and Ibn Saad : well-known but not reliable in hadith. Ibn Hajjar : He was accused of Shiat

Yaqub b. Ishaq b. Zayd Al-Hadrami, Abu Muhammad Basri al-Miqri al-Nahwi, d. 205 AH . Ibn Saad : Among the

muhadditths was not Saqah, he was little in age , but use to narrate hadiths from those with whom his meeting was not proven, the narrator of Muslim and Sunan Al-Arbah.

Abu Sadiq al-Azdi al-Kufi or Abdullah b. Najiz or Muslim b. Yazid. Ibn Saad : Few hadiths narrator but known among scholars.

Part III: Ibn Saad : Na qabil hujjat narrator

(Unworthy in dispute)

Ishaq bin Abdullah bin Abu Farwah, Abu Sulaiman al-Madani.

Hakeem bin Hakeem bin Ubad bin Hanif bin Wahb al-Ansari, al-Awsi al-Madani. Narrator of Nisai , Abu Dawud and Ibn Majah.

Sharjeel bin Saad al-Khatami, Abu Saad al-Khatami al-Madani, d. 123 AH

Al-Shauba ibn Dinar al-Qureshi Al-Hashimi, Abu Abdullah al-Madani, Mauli.

Abdul Rahman b. Abi Saeed al-Khudri, Abdul Rahman b. Saad b. Malik b. Sinan al-Ansari

Al-Khazraji, Abu Hafs ibn Abu Saeed al-Khudri al-Madani.

Abdul Rahman b. Jabir b. Abdullah al-Ansari, al-Salami, Abu Atiq Madani.

Akrama Berbari al-Qureshi, Abu Abdullah Madani, Mauli, d. 104 AH

Ali ibn Zayd ibn Jaudaan al-Qureshi al-Tiymi, Abu l-Hasan al-Basri, d. 131 AH

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Umar b. Abi Salamah b. Abdul Rahman b. Auf al-Qureshi, al-Zuhri al-Madani, d. 133 AH

Isa ibn Isa al-Hanat, Abu Musa al-Ghaffari, d. 151 AH

Qaboos ibn Abi Zubayan al-Janbi al-Kufi.

Musiab ibn Shareef Abu Saeed al-Tamimi.

Yunus ibn Yazid ibn Abu al-Najad al-'Ili, Abu Yazid al-Qureshi, d. 152 AH. Narrator Bukhari and Nisai.

Part IV : Ibn Saad:

"Majhul and the Unknown narrators"

Suwayd ibn Jabal al-Ashjai. Ibn Saad: he used to narrate from Ali (ra). But weak and Majhool.

Amara b. Akimah al-Laythi, Abul-Walid al-Madani, d. 101 AH. Ibn Saad: Zuhri has taken a narration from him. Some did not consider it capable to Hujjat قابل حجت, consider him Majhul مجهول . Narrator of Sunan Al-Arbah.

Abul-Ashra al-Darmi al-Basri. Ibn Saad : there is a strong difference in his name.

Part V : According to Ibn Saad,

'Mardud in rawah' مردود راوی

Disbeliever of Hadith : منکر حدیث

Khalid bin Makhlad Qutwani, Abu al-Haisham al-Kufi, d. 213 AH . The narrator of the hadith, including Al-Bukhaari and Muslim, Ibn Saad : Munkir Hadees and Ghali Shia . Abu Daud : and Al Ijli : Shia. Al-Zahabi: and Ibn Hajar : Shia

Suwayd bin AbdulAziz bin Nawair al-Salami, Abu Muhammad al-Damascusi, d. 194 AH. Ibn Saad: "He used to narrate Munkir hadiths."

Abdullah bin Muhammad bin Aqeel bin Abi Talib, Abu Muhammad Madani, d. 145 AH. Ibn Saad: "He was a munkir al-hadith, his hadeeth is not valid."

Ali ibn Qadam al-Khazai, Abul-Hasan al-Kufi, d. 213 AH. Ibn Saad : 'Mankar al-Hadith and Ghali Shia' . Ibn Hajar : Shia.

Al-Furqad ibn Yaqub al-Sabkhi, Abu Yaqub al-Basri, d. 131 AH. Ibn Saad : Zaeef and Munkir al-Hadith.

Muhammad bin Talha bin Musraf Al-Ilyami, d. 167 AH. Ibn Saad: Some of his hadiths are disbelieved and some have also done Takzib." Narrators of Sihah Sitta, including Bukhari and Muslim.

Abdul-Rahman b. Sharih b. Ubayd Allah b. Mahmud al-Muafri, Abu Sharih al-Iskandrani, d. 167 AH. Ibn Saad : Munkir Hadees

Muqatil bin Sulaiman bin Bashir al-Azdi al-Khurasani, Abul Hasan al-Balkhi, d. 150 AH. Ibn Saad : Muhadith avoided and disliked him. Imam Bukhari : Munkir al-Hadith, Imam Falas : and Imam Hatim : Matruk al-Hadith, Imam Al-Nisai : Kizab.

Musa b. Muhammad b. Ibrahim b. al-Harith al-Qureshi, al-Tiami, Abu Muhammad Madani. Ibn Saad : Lot of hadith كثير الحديث and copied some disbelieved narrations (Munkir) Most of the muhadditхs have termed him as Munkir ul Hadith.

Hani ibn Hani al-Hamdani, al-Kufi. Ibn Saad: Shia and Munkir al-Hadith. Al-Madini : Majhul . Al-Zahabi:

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unknown غیر معروف. His traditions are found in the Sihah Sitta.

Yahya ibn Ayyub al-Ghafqi, Abul-Abbas Al-Misri . Ibn Saad : Munkir al-Hadith.

Abu Khalid al-Dalani, Asadi Al-Kufi, name is different. Ibn Saad : Munkir al-Hadith.

Abu Ghalib Saeed ibn al-Hazur:, Al-Rasabi :, Ibn Saad: Zaeef and Munkir al-Hadith. Al Nisai: weak ضعیف.

Abu al-Siddiq al-Naji, Bakr b. Amro, Abu al-Siddiq, al-Naji al-Basri, d. 198 AH. Ibn Saad : Muhadditha have spoken about his hadiths and disliked them. But all other muhadditha did not agree with Ibn Saad.

Part VI: Ibn Saad : "The Obsolete Narrator"

متروک راوی

Aban b. Abu Ayash Firuz al-Abdi, Abu Ismail al-Abdi, d. 138 AH. Narrator of Abu Dawud, Ibn Saad : Obsolete narrator. متروک الحدیث . Remaining most of other Muhadiths declared : Obsolete of Hadith or Zeef.

Ibrahim bin Muhammad bin Abu Yahya Samaan al-Aslami, Abu Ishaq Madani, d. 184 AH. Ibn Saad : Obsolete, and according to the majority of imams, : Obsolete. متروک

Bashar bin Adam bin Yazid al-Basri, Abu Abdul Rahman Al-Basri, d. 254 AH. Ibn Saad : Muhadditha avoided his hadiths and did not write. He is the narrator of Sunan Al-Arbah.

Kharja bin Musab bin Kharja Al-Zaibi, Abu al-Hajjaj al-Khurasani al-Sarkhasi, d. 178 AH. Ibn Saad : People avoided his hadith and abandoned his hadiths.

Umar ibn Hafs Abu Hafs al Abdi, d. 198 AH. Ibn Saad : Weak , The muhaddiths have written hadiths but left them behind.

Amro b. Shimr Abu Abdullah al-Jaafi, al-Kufi. Ibn Saad : he was a very weak and obsolete of hadith.

Amro ibn Hawan al-Balkhi. Ibn Saad : The muhaddiths have declared his hadith obsolete.

Muhammad bin Al-Fadl bin Atiyah bin Umar bin Khalid al-Abbasi, Abu Abdullah al-Murozi . Ibn Saad : Matrook ul Hadith

Nasr ibn Bab Abu Sahl al-Khurasani. Ibn Saad : The people accused him lying and abandoned his hadeeth.

Nasr ibn Tareef al-Bahli, Abu Juz al-Qasab, Basri, d. 170 AH. Ibn Saad : There is nothing in his hadith and his hadiths have been omitted.

Abu al-Bakhtiari al-Kazi, name : Wahb bin Wahb bin Kathir bin Abdullah bin Zuma bin Aswad Al-Qurashi. Madni Qazi, d. 200 AH. Ibn Saad: Due to copying obsolete Hadiths , his hadiths were omitted.

Part VII: Ibn Saad: Initially Narrators was Saqa, but due to amalgamation, stated weak.

Khalaf bin Khalifa bin Saad bin Baram al-Ashjai, Abu Ahmad al-Wasti, d. 181 AH. The narrators of Muslim and Sunan Al-Arbaah have hadiths, He suffered from paralysis at the last age.

Ibad bin Ibad bin Habib bin Mahlab bin Abi Safara al-Atki, Abu Mu'awiya al-Basri. Ibn Saad : He was true (Saqa) , but sometimes he goes wrong.

Atta b. Saib al-Thaqafi, Atta b. Saib b. Malik Abu Zayd al-Thaqafi al-Kufi, d. 136 AH

Al-Fitr ibn Khalifa al-Qureshi al-Makhzumi, Abu Bakr al-Hanat al-Kufi. Ibn Saad : was thaqaah but some people call him weak. Imam Al-Ajli : He was Saqa but Shia . Ibn Hajar : Shia. The narrator of the Sihah Sitta including Bukhari and Muslim.

History of Fake and Fabricated Hadith

The fake and fabricated Hadith's basic corruption is the false justification against the teachings of the Quran and the Holy Prophet (peace and blessings of Allaah be upon him). Due to the bad effects of fake stories of hadith, many aspects are negatively affected such as faith, religious law and the practice of worship .

Fabrication of fake hadiths related to the Holy Prophet (SAW) was started in the middle of the first century AH, Kufa, Iraq, Yemen, Basra, Syria, Khorasan, etc. were the centers of hadith making. In the second century of Hijri this business reached at its peak.

In Iraq, Basra, Kufa, Baghdad, Syria, Khorasan, Yemen, etc., since the beginning of the second century of Hijri, more than 6,500 narrators were engaged day and night in the fabrication of hadiths. In mosques, streets, markets and parks, liars gathered people with the loud voices saying 'Qal' , ' Qal' mean ' said by the Holy Prophet (pbuh)' and then started reciting fabricated hadiths.

In the middle of the 2nd century AH, these false and deceitful muhadditations made more than 150,000 fabricated hadiths, which use to increase in large quantities day by day, until at the end of the 2nd century AH, the number of these fake hadiths was counted as one million. The level of knowledge about disposition, credentials, health of text about narrations was zero, but they fulfill their desires that must be considered very pious and knowledgeable about hadith.

They did not know that hadith is a universe of fake and fabricated stories, which were being narrated by secret

Zorastrian (Majusi) narrators. The main target of these majusi rafidi lies was the Quran, the Holy Prophet (SAW) and his companions.

There are hundreds of Shia and Rafidi narrators in the Sihaah-e-Sitta. Who narrated thousands of fake and fabricated hadiths. The Rawafz and The Majusi established strong credentials and fabricated hadiths and linked these fabrications with the Companions. In the world of Hadith, there are thousands of fake narrators and their credentials in the name of Tabaeen and Tabai Tabieen. For your information, some examples are included of strong but fake and fraudulent evidence prepared by Majusi Rawafz, on the basis of which dirty business continues for 1400 years.

Some examples of fake and fraudulent credentials have been taken from Sahih Bukhari and Sahih Muslim :

1- Yahya ibn Sulaiman, narrated ibn Wahb, Al-Akhbarni Yunus, from Ibn Shahab, from Ubaydullah ibn Abduallah, from Ibn Abbas.
2- Ibrahim ibn Munzir, narrated Anas bin Ayaz, from Hisham, from Abiyah
3- Abdullah bin Muhammad, said listened ibn Ayniyah, from Ibn Jarij
4- Abu Kamil, Fadhil bin Husayn al-Jahadri narrated Bashr, meant Ibn Mufaddal, Hadasna Amara bin Ghaziya, from Al-Rabi bin Sabra, An-Abah.
5 –Ahmad bin Saeed bin Sakhar al-Darmi, narrated Abu al-Numan, narrated Wahib, narrated Ammara bin Ghazia, narrated al-Rabi bin Al-Sabra al-Jhalni, an-Abiyah.

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6 – Muhammad bin Al-Muthani, narrated Ghandr, narrated Shayba from 'Abdul-Malik, listened Jabir ibn Samarra.
7 – Ibrahim ibn Musa, informed Abdul-Wahhab, narrated Khalid, from Akramah, from Ibn Abbas.
8- Suleiman bin Harb, and Muhammad bin Isa, said narrated, Hammad bin Zaid, from Ayyub, from Abi Qalaba, from Abi Asma, from Souban.
9 – Ahmad bin Salih, from -Anbasa, from -Yunus, from-Al-Zuhri.
10 - Uthman ibn Abi Shaybah, narrated from Jarir, from al-Aimash, from Abi Wail, from Abi Huzaifa.
11 – Ahmad bin Salih, narrated Al-Anbasa, narrated Yunus, from Ibn Shahab, said narrated Hameed ibn Abdul Rahman, from Abu Hurairah.
12 – Ahmad ibn Ibrahim, narrated ibn Hajjaj, from Ibn Jarih, narrated Yaali, from Saeed ibn Jubayr, from Ibn 'Abbas.
13 - Yusuf bin Musa, narrated Jarir, from Mansur, from Saeed bin Jubayr.
14 - Uthman ibn Abi Shaybah, narrated Kathir ibn Hisham, narrated Al-Masudi, from Saeed ibn Abi Bardah, Aun Abih, from Abi Musa.
15 – Abdullah bin Yusuf, said narrated Malik, from Hisham bin Urwa, un Abiyah
16 - Yahya bin Bakair, said narrated al-Layth, from Aqeel, from Ibn Shahab, from Urwa ibn Zubayr, from Aisha, 'Umm al-Mu'minin .
17 – Ibn Shahab informed Abu Salamah bin Abdul Rahman, from Jabir bin Abdullah al-Ansari.
18 - Musa bin Ismail, said narrated Abu Awana, said narrated Musa bin Abi Aisha, said narrated Saeed ibn Jubayr, from Ibn Abbas.

19 - Abdan, said narrated Abdullah , said narrated Yunus, from Al-Zuhri.
20 – Bashar bin Muhammad, said narrated Abdullah, said narrated Yunus, and Muamr, from Al-Zuhri, informed Ubayd ullah b. Abdullah , from ibn Abbas.
21 – Abu Al Yaman al-Hakam bin Nafay, said narrated Shuayb, from Al-Zuhri, said informed Ubaydullah b. Abdullah b. Utbah b. Masud, from Abd Allah b. Abbas.
22 - Ismail ibn Abdullah, said narrated Ibrahim ibn Sad, from Salih, from Ibn Shahab, from Ubaydullah b. 'Abdullah b.'Utbah b. Masud, from Abdullah ibn Abbas.
23 - Saeed ibn Ghafir said narrated Ibn Wahb, from Yunus, from Ibn Shahab.
24 - Abu al Qasim, Khalid bin Khali, said narrated Muhammad bin Harb, said said Al Auzai informed al-Zahri, from Ubaidullah bin Abdullah bin Utbah bin Masud, from Ibn Abbas.
25- Masdad, said narrated al-Yahya, from Shayba , from al-Qatadah, from Anas.
26 – Said ibn Afir, said narrated al-Layth, said narrated Al Aqeel, from Ibn Shahab, from Hamza ibn Abdullah ibn Umar, from Ibn Umar.
27- Muhammad bin Bishar, said narrated by Ghandar, narrated Shayba from Abi Jamra.
28 – Ibn Wahb informed Yunus, from Ibn Shahab, from Ubayd ullah ibn Abdullah ibn Abi Thaur, from Abdullah ibn Abbas, from ibn Umar.
29 – Ibrahim bin Musa, informed Hisham bin Yusuf, from Ibn Jarih.

30 - Masdad, narrated Yazid bin Zari, narrated Saeed, from Ibn Qatadah.
31 – Khalifa narrated Yazid bin Zarii, narrated by Saeed, from Qatadah.
32 - Muhammad ibn al-Muthana, narrated Yahya, narrated Ismail, said narrated Qays, from Ibn Masud.
33 – Ahmad ibn Yunus, narrated Ibrahim ibn Saad, informed ibn Shahab, listened Saeed ibn al-Musayb.
34 – Abul Yaman, informed Shuayb, from al-Zahri, said narrated Saeed ibn al-Musayb, Saad ibn Abi Waqqas.
35 - Qutayba ibn Saeed, narrated Jarir, from Ismael, from Qays.
36 - Isbugh informed ibn Wahb, from Yunus ibn Yazid, from Ibn Shahab, from Abi Salamah, from Abi Hurairah.
37 - Ismail ibn Abdullah , said narrated brother, from Al-Sulaiman, from Hisham ibn Urwa. Un Abiyah, from Aisha.
38 – Ubayd ibn Ismail, narrated abu usama, from hisham, un abiyah, from Ayesha.
39 – Abu al-Numan, narrated Hashim, narrated Siyar, from al-Shaybi, from Jabir ibn Abdullah.
40 - Abdullah bin Yusuf, narrated Al-Layth, from Yazid, from Arak, from Urwa.
41 – Abu Al Yaman, informed Shuaib, narrated Abu al-Zinad, from Al-Araj, from Abu Hurairah.
42 - Musa ibn Ismail, narrated Abdul Wahid, narrated Salih ibn Salih al-Hamdani, narrated al-Shaybi, said narrated Abu Bardah un Abiyah.

43 - Saeed ibn Tulid , said narrated ibn Wahb, said narrated Jarir b. Hazm, from Ayyub,from Muhammad b. Sirin, from Abi Hurairah.
44 – Suleiman bin Hamad bin Zaid from Ayyub from Muhammad bin Sirin from Abi Hurairah.
45 - Qutayba, narrated Ismail ibn Jafar, from Hamid, from Anas.
46 – Qutayba bin Saeed, narrated Hammad, from Thabit and Shuayb bin Al-Hahjab, from Anas bin Malik.
47 – Qutayba, narrated Abdul Aziz bin Abi Hazm, Aun Abiyah, from Sahl bin Saad al-Sadi.
48 - Ismail, said narrated Malik, from Ibn Shahab, from Ibn Hamza, and Salem, Ibn Abdullah b.Umar, from Abdullah b. Umar.
49 – Abdullah bin Yusuf, narrated Malik, from Abi Hazm, from Sahl bin Saad.
50 – Ali b. Abdullah , narrated Ismail b. Ibrahim, informed Ayyub, from Abdullah b. Abi Malikah, said narrated Ubayd b. Abi Maryam, from Uqbah b. al-Harith.
51 - Al-Hamidi, narrated Sufyan, narrated Hisham, un Abiyah, from Zaynab, from Umm Habiba.
52 - Muhammad bin Bashar, narrated Ghandar, narrate Al-Khattab, from Abi Jamra, said listened from ibn Abbas.
53 – Ali al-Madini, narrated Sufyan, said Amro from ibn al-Hasan ibn Muhammad, from Jabir ibn Abdullah , and Salma bin al-Akuah.
54 . Ismael , narrated Malik, from Abi al-Zanad, from Al-'Araj, from Abi Hurairah.
55 – Ali ibn Abd ullah, narrated Sufyan, from Ismail, from Qays, from abi Masud.

56- Abu Al Yaman, Informed Shuayb, from al-Zahri, said informed Abu Salamah ibn Abdul Rahman, from Abba Hurairah.
57 – Yahya ibn Bakir, narrated al-Layth, from Aqeel, from Ibn Shahab, from Ibn al-Musayb, and from Jabir ibn Mutam.
58 – Abd al-Aziz ibn Abdullah, narrated Ibrahim ibn Saad, from Ibn Shahab, and from Anas.
59 – Abu al-Numan, narrated Abu Awana, from Abu Basher, from Sa'id ibn Jubayr, from Ibn 'Abbas.
60. Umar ibn Hafs, narrated Abi, narrated Al-Amash, narrated Amr ibn Murrah, from Sa'id ibn Jubayr, from ibn 'Abbas.
61 - Ismail, said narrated brother , from Sulaiman, from Al-Shareek b. Abdullah b. Abi Nimr, listened Anas b. Malik.
62 - Musa ibn Ismail, narrated Abu Awana, from Al-Mughira, from Abi Wa'il
63 – Yahya ibn Bakir, narrated Yaqub ibn Abdul-Rahman, from Ibn Abi Hazm, said listened Sahl ibn Sa'd.
64 – Musdad, from Abdul Waris, from al-Ja'ad, from Abu Rija, from Ibn 'Abbas.
65 - Muhammad bin Arrarah, narrated Shauba , from Qatadah, from Anas bin Malik, and from Usayid ibn Hudayr.
66 – Muhammad bin Sinan, said narrated Al-Falih, narrated Ibrahim ibn al-Mundhir, said narrated Muhammad ibn Falih, said narrated Abi Qal, narrated Hilal b. Ali, from Ata b. Yasar, from Abu Hurairah
67 – Umar b. Hafs b. Ghiyath, narrated Abi, narrated Al-Amash, narrated Jami b. Shadad, from Safwan b. Muharz, who narrated from Imran b. Husayn.

68 - Isa, from Al-Rakah, from Qais ibn Muslim, from Tariq ibn Shahab, said listened Umar.
69 – Hadbah bin Khalid, narrated Hamam, from Qatadah, said Khalifa narrated Yazid bin Zari, narrated Saeed, and Hisham, said narrated Qatadah, narrated Anas bin Malik, from Malik bin Sugsata
70 - Al-Hasan ibn al-Rabi, narrated Abu al-Akhus, from Al-Amash, from Zayd ibn Wahb, said Abd Allah b. Umar.
71 - Muhammad bin Salam, informed Makhlad, informed Ibn Jarih, said informed Musa bin Uqbah, from Nafa. Said said Abu Hurairah.
72 - Abu Asim from ibn Jarij, said informed Musa ibn Uqbah, from Al-Nafa'i, from Abi Hurairah.
73 - Muhammad bin Salam, narrated Ibn Abi Maryam, informed al-Layth, narrated Ibn Abi Jafar, from Muhammad bin Abdul Rahman, from Urwah bin al-Zubayr, from Aisha.
74- Ismail ibn Abi Idris, said narrated Suleiman ibn Bilal, from Yunus ibn Zayd, from Ibn Shahab, from Ubayd Allah b. 'Abdullah b. Utbah b. Masud, from ibn Abbas.
75 - Qutayba, narrated Layth, from Ibn Shahab, from Umar b. Abd al-Aziz.
76 - Muhammad bin Bashar, narrated ibn Abi Idi, from Shayba , from Ibn Habib ibn Abi Thabit, from Zayd ibn Wahb, from ibn Abi Dhar.
77 – Muhammad bin Salam, informed Makhlad, informed Ibn Jarih, from Ismail bin Umayyah, from Nafa' and Hadathah from Aisha.
78 – Ibn Muqatil, informed Abdullah bin Mubarak, informed Mu'ammar, from al-Zuhri, from Ubaidullah

bin Abdullah, Aunha Samay (they listened) ibn Abbas.

79 - Yahya ibn Sulaiman, said narrated (Hadathni) ibn Wahb, said narrated Umar, from Salem, from Abiyah.

80 - Ismael, said narrated Malik, fro, Sami, from Abi Salih, from Abi Hurairah.

81 – Ibrahim bin Al-Mundhir, narrated Sana Muhammad bin Falih, Narrated by Abi, From Hilal bin Ali, From 'Abdul-Rahman bin Abi 'Amr, from Abi Hurairah.

82 - Masdad, narrated by Abi Awana, from al-'Amash, from Abi Hazm, from Abi Hurairah.

83 - Abdullah bin Yusuf, informed al-Layth, said narrated Aqeel, from Ibn Shahab, said listened Abba Salma, said informed Jabir ibn Abdullah.

84 - Muhammad bin Bashar, narrated Ghandar, narrated Shayba from Qatadah.

85 – Zaheer bin Harb, Shuja bin Makhlad, from Ibn Aliah , said Zahir: narrated Isma'il ibn Ibrahim, narrated Abu Hayyan, narrated Yazid bin Hayyan.

86 - Muhammad bin Bakar bin Al-Rayyan, narrated by Hasan i.e. Ibn Ibrahim, from Saeed bin Masrouq, from Yazid bin Hayyan, from Zayd bin Arqam.

87 – Abu Bakr bin Abi Shaybah, narrated Ahmad bin Ishaq, narrated Waheeb, narrated Abdullah bin Taus un Abiyah, from Abi Hurairah.

88 – Sufyan bin Ainiyyah from Umayyah bin Safwan, listened grand (Jeddah) Abdullah bin Safwan.

89 – Abu Bakr bin Abi Shaybah, narrated Yunus bin Muhammad, narrated Al-Qasim bin Al-Fadl, Al-Hadani from Muhammad bin Ziyad, from Abdullah bin Al-Zubayr, from Aisha.

90 - Sufyan ibn 'Ayniyyah, from 'Al-Zuhri, from Urwa, from Usama.
91. Abu Bakr ibn Abi Shaybah, 'Amr al-Naqad, Ishaq ibn Ibrahim, and Ibn Abi 'Umar.
92 -Abd al-Hamid, informed Abd al-Razzaq, informed Mumar, from Al-Zuhri, from Urwa, from Usama.
93 - Ibn Ibrahim ibn Saad, narrated Abi, from Salih, from Ibn Shahab narrated ibn al-Musayb, and Abu Salamah ibn 'Abdul Rahmaan from Abu Huraira.
94 - Ishaq bin Mansur, informed Abu Dawud al-Talyasi, narrated Ibrahim bin Saad, un Abiyah, from Abi Salamah, from Abi Hurairah.
95 – Abu Bakr ibn Abi Shaybah and Abu Kareeb said from Wakiah.
96 - Abu Kamil, Fadhil bin Husayn al-Jahadri, narrated Hammad bin Zaid, from Ayyub, and Yunus from Hasan, from Ahnaf bin Qais.
97 – Ahmad ibn 'Abda al-Dhahabi, narrated Hammad, from Ayyub, And Yunus, and Ma'ali ibn Ziyad, from al-Hasan, from al-Ahnaf ibn Qays, from Abi Bakrah.
98 - Muhammad bin Rafi, narrated Abd al-Razzaq, narrated Muammar, from Hamam bin Manba, said Abu Hurairah.
99 - Qutayba ibn Saeid, narrated Yaqub, i.e. Ibn Abdul Rahmaan, from Saheel, from Abiyah, from Abi Hurairah.
100 - Haramla bin Yahya al-Tajibi, informed ibn Wahb, informed Yunus, from Ibn Shahab, from Idris al-Kholani.
101 - Uthman ibn Abi Shaybah, Ishaq bin Ibrahim, said Uthman, narrated and said Ishaq narrated Jarir, from Al Amash, from Al-Shaqiq, from Huzaifa.

Hadith is a universe of fake and fabricated stories, invented by Majusi Rafidi. The main target of these false lies was the Qur'an, the Holy Prophet (SAW) and the Companions (RA). Those who compiled books of hadiths are enemies of the Quran, enemies of the Holy Prophet and enemies of the Companions. Bukhari, Muslim etc. were followers and supporters of Rafidi Shias. Evidence proves that the books of hadith are the refuges of the enemies of the Holy Prophet (SAW) and his companions (RA).

There are thousands of fake and fabricated hadiths found in the Sihaah Sita, examples of some fake and fabricated hadiths in the Sihaah Sitta, which are similar to the denial of the Qur'an. It should be studied that people should know what was the nature of the dirty propaganda of Majusi Rawafz.

The following false traditions are the basis of the sedition against denial of Qur'an :

- i- Hadith ul Mutta (temporary contract marriage): الحديث المتعه
- ii- Al Lahoom wal Habar : للحوم والحبر
- iii- Hadith stationery and pen : الحديث قرطاس وقلم
- iv- Hadeeth Sehar (magic) Al al-Nabi : حديث سحر على النبى
- v- Hadith al-Thaqaleen (Shia theory) : حديث الثقلين
- vi- Hadeeth Mahdi : حديث مهدى
- vii- All the hadiths about the family of Ali, the family of Aqeel, the family of Jafar and the family of Abbas:
- viii- Hadith al-Munzla : حديث المنزله
- ix- La wa ani awtit-ul-Quran wa misla maa : لا و انى اوتيت القرآن و مثله معه

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x- Hadith of the Kisa : حديث الكساء

xi- Twelve caliphs : اثنا عشر خلفاء

xii- Haroof Al-Quran and recitation of al-Quran:

كل الروايات عن الحروف و قراءت القرآن

Xiii- Hadiths of Fitan and Al-Malahim: احاديث فتن و الملاحم

xiv- Hadeeth Ma'ayat Sana Min Yajad Laha Dinha:

حديث مائة سنه من يجدد لها دينها

xv- Al Shoom fe Mirat wa al Dar wal Furs :

الشوم فى المراة والدار والفرس

Finally, I would like to say that the authenticity of the six collections of Bukhari, Muslim, al-Tirmidhi, Abu Dawud, Nisa'i and Ibn Majah is highly questionable. All of them were not ashamed to adopt thousands of fake and fabricated traditions of Majusis, Rafidis and Shias.

(Research by Abu Hayyan Saeed)

The Quran and Ahl al-bayt

There are many misconceptions about the Ahl al-Bayt and are born out of fabricated hadiths. After marriage, the daughter becomes her husband's Ahl-e-Bayt.

The four daughters of the Holy Prophet (SAW) became the Ahl e bayt of their respective husbands after marriage. In the Quran, it is clearly referred to wives of prophet (Azwaj Mutahirat) as Ahl al-Bayt.

'Ahl al-Bayt' in the Quran is mentioned at three places and three for ' housewives '.

1. **Surah Hud 11: Verse 73**

" They said: " Do you wonder at the Decree of Allah ? The Mercy of Allah and His Blessings be on you , <u>O the family {of Ibrahim (Abraham)}</u>. Surely, He (Allah) is All – Praisworthy , All Glorious. "

2. **Surah Al-Qass 28: Verse 12**

And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said : " Shall I direct you to a household who will rear him for you , and look after him in a good manner ? "

3. **Surah Al-Ahzab 33: Verse 33**

And stay in your houses, and do not display yourselves like that of the times of ignorance , and perform As-Salat (Iqamat –as – Salat), and give Zakat and obey Allah and his Messenger . Allah wishes only to remove ArRijs (evil deeds and sins) from you, <u>O member of the family</u> (of the Prophet SAW) , and to purify you with a thorough purification.

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Sura Al Ahzab 33 : 32

<u>“ O wives of the Prophet !</u> You are not like any other women. If you keep your duty (to Allah) then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire , but speak in an honourable manner. “

Sura Al Ahzab 33 : 53

“ O you who believe ! Enter not the Prophet’s houses, unless permission given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited , enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go): but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah’s Messenger, nor that you should ever marry his wives after him (his death) . Verily with Allah that shall be an enormity.”

Sura Al Ahzab 33 : 59 , 60, 61

<u>O Prophet ! Tell your wives and daughters</u> and the women of the belivers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way) . That will be better, that they should be known (as free respectable women) so as not to be annoyed , And Allah is Ever Oft-Forgiving, Most merciful. “

“ If the hypoctites, and those in whose hearts is a disease (evil desire for illegal sex) , and those who spread falls

news among the people in Al Madina stop not, we shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while .

" Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. "

Al Baqii Grave Yard - Ahle Bait and Alley Muhammad (SAW):

Ruqayyah Bint Muhammad Rasool Allah (RA) died in 624 AD/ 2 AH. She was the first women to be buried in al-Baqi. Ruqayyah (RA) was also the first person from the Ahl al-Bayt (Household of Muhammad) to be buried in this cemetery. In others Ale Muhammad and Ahle Bait his Son Ibrahim bin Muhammad, daughters Zainab bint Muhammad and Umm Kulthum bint Muhammad were also buried. In other Ahle Bait ' Umhat ul Momnin' Ayesha b Abubakar, Hafsa b Umar, Sawda b Zama, Zenab b Khazima, Hind Umm Salma, Zenab b Jahash, Jawairia b Harith, Umm Habiba b Abu Safyan, Safia b Hayee, Rayhana bint Zayd, Maria Qabtia (RA). The daughter Fatima and sons of the daughters (grand children) like Abdullah b Ruqqia, Hasan and Husain b Fatima.

In son in laws Usman Ibn Affan, uncles and aunts like Abbas, Saffia, Atika (Ibn Abdul Muttalib) etc. Rizwan ullah Ajmaeen were buried at Baqii grave yard. While first son in law Abul Aas b Rabi died and buried in Makkah Mukerma where he had a daughter Maryam from other wife.

Holy Prophet (SAW) was also stepfather of the children that were born out of the previous marriages of Azwaj Mutahirat, who were married and use to live with extended families like Umm ul Momnin Khadija, Sawda

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bint Zama, Umm Salma (Hind bint Abi Umayya), Umm Habiba (Ramla bint Abi Sufyan ibn Harb) (RA). And foster child Zaid b Haritha (RA)

Who is Mahdi in Islam? Is Mahdi a real person?

Why do Muslims need a Savior?

In Muslim sects, the concept of Mahdi was adopted from Judaism and Christianity. There are two Mahdi concepts . One is Shia Mahdi and the other is Sunni Mahdi.

All the hadiths about Mahdi are very contradictory, which Along with the subject (texts), the proof of the situation (darayat) is also said. There are more than dozens of disputes in hadiths about Mahdi :

The main disputes are:

Shi'a believed that Mahdi was born in 259 AH and now we are (in 1446 AH). This means that Mahdi is now about 1187 years old and he is in a hideout in Iraq. Shi'a believed that Mahdi belonged to Husayn ibn Ali and that he was the leader of imamate. He is the 12th Imam. It is very interesting that among Shi'a sects, only the Twelver Shia faction believes in Mahdi. Zaidis, Ismailis, Fatimids, Bohris, etc. do not believe in this Mahdi .

Sunnis believed that Mahdi was not born and that he would be born near the Day of Resurrection. The Sunnis' thought Mahdi would be in the lineage of Hasan ibn 'Ali. There is also a mini-edition of Mahdi which belongs to the Sunni Sufi group Naqshbandi. They believe that thousands of Jinns protected the Naqshbandi Mahdi. Among Sunnis,

the Barelvi sect believed in the doctrine of imamate as the Shia, But Deobandi, Salafi and Nadvis etc. are different from the view of Shia Mahdi. For the arrival of Mahdi there dozens of books are written by Deobandi, Barelvi and Salafi Sects.

Many books about refutation of Mahdi are available in Urdu, Arabic and English as well.

Mahdi of Sunni sect :

Those who fabricated fake stories about Mahdi before the emerge of Sihah Sita, were followers of Majusi Rafidis and narrators of fake hadiths.

Three persons who faked about Mahdi in their satanic books and narrated fabricated hadith as under :

a. **Abd al-Razzaq b. Hamam b. Nafi al-Humayri al-Sanaani: 126 - 211 AH. His narrations on the subject in ‘ Musanif Abdul Razzaq ’ from No. 20769 - 20775**
b. **Ibn Abi Shaybah: 159 – 235 AH : Musannif Ibn Abi Shayba narrations from 38793 – 38807**
c. **Naim bin Hamad al-Basri: d. 228 AH - Book ‘ Kitab al-Fatan ‘ has narrations about Mahdi.**

There are hundreds of fake and ridiculous hadiths. Regarding Mahdi, all the Sihah Sitta compilers have taken fake hadiths from these books.

Kitab al-Fatan :

The first person who wrote hundreds of hadiths about Mahdi, ‘ Naeem bin Hamad ‘ d. 228 AH was a secret rafidi. His book 'Kitab al-Fitn', which contains thousands of traditions, forecasts about conflicts and wars, prophecies

of bloodshed, hundreds of traditions and predictions about Mahdi.

In fact, almost all hadiths/stories have major drawbacks to the authentic texts, and the circumstances.

By reading his book, it can easily be judged about his false, fraudulent, shameless, satanic majusi rafidis narrative and acts of commiting forgery in the name of the Prophet.

Ref: Kitab al-Fatan translated by Moulana Abu Bakr Wahidi, reviewed by Professor Muhammad Rafique, published by Al-Ilm Trust, Lahore. p. 98 – 100, p. 325 – 402. Tradition 893 – 1234.

All the authors of Sihah Sitta had taken hadiths of Mahdi from those books.

Kitab Sunan Abi Dawud : Bab Kitab al-Mahdi : Hadith 4279-4290. About Mahdi

Texts, as well as evidence of circumstances are contradictory. No one can prove the false and fabricated hadiths about Mahdi to be true .

Is there any need of Mahdi after the Holy Prophet (SAW) ?

No, of course not, there is no need for Mahdi because Muslims have Quran, Sunnah, Teaching and guidance of the Prophet (SAW). The Holy Prophet (SAW) is the last prophets, and no prophet or Mahdi will come after him.

The Mahdi is a character in the fiction of imamate. Mahdi's story is only imaginary tale. There is no truth and hadiths about Mahdi are fake and fabricated. There is no need for Mahdi in the presence of Sunnah of Holy prophet. We don't need any kind of Savior.

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Allah has completed the religion of Islam and the Messenger of Allaah (peace and blessings of Allaah be upon him) has completed all his work.

Why do we need the Mahdi or any other prophet? The obvious answer to this is that the Muslims do not have any.

There is no need for mahdi nor any prophet after the Holy Prophet. The Quran and the Holy Prophet's Sunnah is sufficient for all human beings if they understand it for their own good and well-being.

What is Divine Revelation vs Inspiration وحی بمقابلہ الہام

The basic theory of inspiration is that some one claims that God has sent a revelation to him directly by no means and words:

What is the reality of inspiration?

Ilham's play was renewed by Shah Waliullah Dehlvi 1703 – 1762 AD.

He firmly believed in inspiration and instilled this belief in his writings. Inspiration is a series of Mujadadiat (revivalist saint). Mujaddit is a fictional story which is the basis of Sufism.

In his book "Infas al-Arifeen", Shah Waliullah mentions many of his inspirations.

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Sufism is a bunch of such ridiculous beliefs : Ilham (inspiration), Makashfa (revelation), Miracles, Wahdat ul Wajood, Wahdat ul Shahud etc.

It is that someone claims that God has sent revelation to him without any means and words, to prove this point they interpret the verses of the Quran and want to impose their interpretation on other people.

Sub continent was a land where many temptations arose, Akbar's divine religion, Shia religion of Lucknow and Rampur, Barelvia, Deobandia, Salafiya, Qadiania, Sufi Sects were born in India etc. Dozens of Mujaddad, Mahdi types of people became famous and ignorant people followed them.

Mujaddit – Centenials - Reviver

This story is based on a hadith of Sunan Abu Dawud no. 4278. It is a fake hadith. Abu Hurairah RA reported that the Messenger of Allaah (SAW) said :

“ Allah will raise for this community at the end of every 100 years the one who will renovate its religion for it.”

Sunan Abu Dawood, Book 37: Kitab al-Malahim [Battles], Hadith Number 4278

Disagreements exist among different hadith viewers. Scholars such as Al-Dhahabi and Ibn Hajar al-Asqalani have interpreted that the term mujaddid can also be understood as plural, thus referring to a group of people.

According to Imam Ahmad b. Hanbal it is related to Islamic education. In fact some scholars who try to drag this Hadith to Quran were failed, in others some scholars discussed in their books like said to be Ibn Hajar Asqalani

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wrote a book but it is obsolete. A book was written by Jalal ud Din Sayooti ' Al Tanbih beman yu' basat Allah Ala Ras Kul Mayata ' التنبيه بمن يبعثة الله على راس كل مائة ۔

Usually it is discussed with reference to the Hadith of Abu Dwood, in Sharoo'hat Hadith of Abu Dawood. The book of Ibn Asir Jizri ' Jamay al Asool fe Ahadees Rasool ' and Al Sayooti's ' Al Jamay al Saghir ' are included.

Others who discussed on this topic briefly are included Ibn Asakir, Taj ud Din Subki, Zain ud Din Iraqi and Ibn Kathir.

Earlier it was limited to the proclamation and poetry in private gatherings, like Ibn Shahab Zuhri, Ahmad b. Hanbal, in 3rd century Ibn Sareej , 4th century Hakim Nishapuri, Taj ud Din Subki and Al Sayooti wrote poems on this topic.

Al Syooti and Mujadadiat :

1445-1505 AD/ 849-911 AH d. Cairo

Al Sayooti had influenced Mujadadiat and most of the places his references are given , he stressed that Mujadid must be from Ahle Bayt and Shia but while studying his own selections it is opposite to his own doctrine. Even no other scholar act upon his racist claim and they canonize their own Mujadids.

Al Sayooti had numerous beliefs, he use to claim Shafii, Ashari, from Sufi Shazli order, staunch supporter of Ibn Arabi, who declared him Wali, wrote a book 'Tanbih al-Ghabi bi-Tabriat Ibn Arabi ', but surprisingly wrote in his book that 'but reading his books is forbidden '. In reply to his book ' Burhan ad-Din Ibrahim ibn Muḥammad ibn Ibrahim al-Halabi ' Hanfi Mautridi 1460-1549 AD/ 865-956

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AH d. Istanbul contradict Al Sayooti by writing book 'Tasfih al-Ghabi fi Tanzih Ibn Arabi '.

' Al Halbi ' wrote two of lengthy treatises containing hard criticisms of Ibn Arabi's famous work ' Fusus al-Hikam ', and another treatise against extreme sufi practices such as dancing (raqs) and whirling (dawaran), in addition to above book he authored:

1. **Nimat al-Dharia fī Nusrat al-Sharia**
2. **Al-Rahs wa-l-Waqs li-Mustahill al-Raqs**

There is a long list of Mujadadeen selected by various persons in different eras. Check the following books that have mentioned some of the names.

Ibn Asir : Jamay al Asool

Al Sayooti : Al Tanbih beman yu basat Allah Ala Ras Kul Mayata

Al Zahbi : Seer Ailam ul Nabla

Shams ul Haq Azeemabadi : Aoun ul Mabood Ala Sunan Abi Dawood.

Muhammad al Thalbi : Kitab fikr al Sami fe Tareekh Fiqa Islami

Al Hamvi Mohibi d. 1111 AH

Rashid Raza - Tafsir al Minar

The listing of Mujadids from 1st to 14th century AH is very long, instead of 14 Mujadids in 1400 years, there are hundereds who have been awarded the title of ' Mujadid ' by different persons on the basis of their own intellect,

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there is no standard criteria or no formal mechanism for designating a mujaddid is being offered, usually individual personal choice have been taken into account. However selectors divided Mujadids in several sciences like Hadith, Fiqah, Monarch, History etc. Inspite of purely Sufi thought only a few Sufis were canonized as Mujadid. According to list some famous persons were installed as under:

Umar b. Abdul Aziz (RA), Qasim b. Muhammad b. Abubakar(RA), Salim b. Abdullah b. Umar (RA), All the four Sunni Imams of Mazhab (Fiqah), Some of the Mohiddits are included like Imam Bukhari, Yahya b. Moeen, Tialsi, There are some Caliphs and Sultans in the list, In a lengthy inventory there is hardly a few Sufis, and one or two Shia's were inducted but those were widely criticized.

In the list there are a few Deobandi and Brelvi Moulvies who have been installed as ' Mujadid", the name of Maulana Maududi, Syed Ahmad Shaheed and Ahmad Sarhindi are also in the list.

The philosophy of Mujaddit influenced Mirza Ghulam Ahmad Qadiani. He claimed to be mujaddad, later promoted himself as mahdi, then finally installed himself as ' Masih-ul-Mauood ' reincarnation of Christ . While son of Ahmad Sarhindi installed him ' Qayyum ' , one of the charactricitics of God.

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Hadiths Rejected by Mohidseen of Sihah Sitta

	Total Collection Number of Hadith	Final Collection Number of Hadith
Imam Al-Bukhaari :	600,000 hadiths	2762 or 2630
Imam Muslim :	300,000 hadiths	4,348
Imam Al-Tirmidhi :	300,000 hadiths	3115
Imam Abu Dawud :	500,000 hadiths	4,800
Imam Ibn Majah :	400,000 hadiths	4,000
Imam Al-Nasaa'i :	200,000 hadiths	4,321

So, out of 23,00, 000 Hadith they chose only 23346 Hadiths. There are repeats, overlaps and minor differences in final versions of the all Sihah Sitta books. One same Hadith is narrated by different narrators, that brings actual figures of Hadiths in more less numbers.

Collection of Hadith
According to companions (RA)

1. **Abu Hurairah (RA) :**

The total number of Ahadiths narrated : 5374.

1004 in Sahih Bukhari and 1121 in Sahih Muslim

Bukhari rejected 4370 hadiths and Muslim rejected 4253.

2. **Umm al-Muminin A'ishah (RA):**

The total number of Ahadiths narrated : 2210

710 in Sahih Bukhari and 503 in Sahih Muslim

Bukhari rejected 1459 and Muslim rejected 1697.

3. **Abdullah ibn Umar (RA) :**

The total number of Ahadiths narrated: 1630

81 in Sahih Bukhari and 32 in Sahih Muslim.

Bukhari rejected 1549 and Muslim rejected 1598.

4. **Jabin bin Abdullah Al-Ansari (RA) :**

The total number of Ahadiths narrated: 1540

281 in Sahih Bukhari, 445 in Sahih Muslim

Bukhari rejected 1259 and Muslim rejected 1059.

5. **Abdullah ibn Abbaas (RA) :**

The total number of Ahadiths narrated: 1660

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321 in Sahih Bukhari and 594 in Sahih Muslim

Bukhari rejected 1339 and Muslim rejected 1066.

6. **Anas bin Malik (RA) :**

The total number of Ahadiths narrated : 2286

782 in Sahih Bukhari 558 in Sahih Muslim

Bukhari rejected 1490 and Muslim rejected 1728.

7. **Abu Saeed Al-Khudri (RA) :**

Total number of Ahadiths narrated : 1170

180 in Sahih Bukhari and 204 in Muslim

Bukhari rejected 990 and Sahih Muslim rejected 966.

8. **Abdullah bin Umar bin Al-Aas (RA) :**

Total number of Ahadiths narrated : 700

64 in Sahih Bukhari and 56 in Sahih Muslim

Bukhari rejected 636 and Muslim rejected 646.

9. **Ali ibn Abi Talib (RA) :**

Total number of Ahadiths narrated : 586

95 in Sahih Bukhari and 51 in Sahih Muslim

Bukhari rejected 491 and Muslim rejected 532 hadiths.

10. **Abdullah ibn Masud (RA) :**

Total number of Ahadiths narrated: 848

219 in Sahih Bukhari and 133 in Sahih Muslim

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Bukhari rejected 629 and Muslim rejected 715.

11. **Ishaq Ibn Rawawiyah :**

Musnad Ishaq bin Rawaiyah - Teacher of Bukhari, Muslim and other renown Mohadiths.

Total number of Ahadith narrated : 2425

Who narrated 543 hadiths from Abu Hurairah (RA) and

1272 hadiths from Umm Al-Momineen Aisha (RA).

Imam Al-Bukhaari took only 51 hadiths from Imam Muslims and 66 hadiths from Ishaq bin Raviyah .

12. **Abu Bakr Abdullah bin Zubayr al-Hamidi :**

Musnad Hamidi: Total number of Ahadiths : 1360.

Took 254 from Abu Hurairah (RA) , and

Took 136 from Umm Al Muminin Aisha (RA)

Took 20 from Abdullah b. Umar b. al Aas (RA)

Imam Bukhari took only 75 hadith from him

13. **Ibn Taher al-Qaisrani : 449-507 AH**

He was the inventor of Sihah Sitta who included Sunan Ibn Majah. So Sihah Sitta was created around 500 AH.

Shi'a Narrators:

Muhammad Yaqoob Kalini: Kafi. b. Rey 250 - 329 AH d. Baghdad. 16199 Narrations

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Muhammad ibn Babuya al-Qummi: Min la yahadr al-faqih. b. Khurasan 310 – 380 AH d. Rey : 9044 Narrations

Abu Jafar al-Tusi: Tahzib al-Ahkam and Istabsar. b. Toos 385- 460 AH d. Najaf. 13590 and 5511 Narrations.

Other Shi'a scholars : Ibn al-Hadid Mutazili, Jamal al-Din Shirazi, Ahmad ibn Abi Yaqub Al-Abbasi, Sibt ibn Jozi. Abu Naeem Isfahani (who was the grandfather of Mulla Baqir Al-Majlisi). Abu Hanifa Dinawi, Mulla Husayn Kashif , Ali ibn Ibrahim Al-Qummi d. 307 AH, al-Hilli , Al-Hasan al-Amili, Ali Taba Taba etc.

Ismaili : Daim-ul-Islam. Qazi Nauman. d. 363 AH

Abadi : Tarteeb al-Masanid. Jami Sahib. Al-Rabi bin Habib Farahidi. 742 and 263 Hadiths

Displeasure of The Rawafiz and Semi-Rawafiz with Imam Bukhari

In Sahih Al-Bukhaari, many Shia and Rawfzi narrators have been given space, but Imam Bukhari ignored many Alawites, including Shia Imam Jafar Al-Sadiq, Zaydiya Imam Zayd bin Ali and other Shi'a Imams like Kazim, Reza, Taqi and Naqi etc. due to this reason particularly Sufi , Zanadqa and heretics sects are angry with Imam Bukhari because their whole philosophy revolves around Shia theories and Shia Imams. The hadith about disbelief of Abu Talib also bites them as thorn. The hadiths about virtue of Banu Umayyads and the Caliphs of the Umayyads are also haunt them badly.

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Kufa

Before Islam, this was the headquarters of the family of Nauman bin Munzir, who was the ruler of Iraq and Arabia. Their famous buildings, Khoranq and Sadeer, etc., were located near it.

In 14 AH, Islamic forces conquered Qadisiya under the leadership of ‘ Utbah bin Ghazwan (RA) ‘. According to Louis Misingon 30,000 settled in Kufa and 5,000 in Basra in the 7th century AH. Later about 300,000 Islamic forces were settled in basra's military garrison.

The city of Kufa was founded in 17 AH by ‘ Saad bin Abi Waqas ‘ (RA) on the orders of The Second Caliph Umar bin Khattab (RA), after the conquest of Qadisiya . The main reason for establishment of a cantonment at Kufa was keeping an eye on any Iranian aggression. Therefore houses worthy of a population of 40,000 soldires were built.

Umar (RA) himself had planned this city - he ordered that the mosque of this city should be big enough for all the mujahideen to gather in it - so at that time this mosque of Kufa had a capacity of forty thousand people. Major highways were kept 40, 40 hands wide, while city main roads were kept 30, 30 hand wide, Internal roads were 7, 7 hands wide. The land was left open on the other side of the mosque .

At first, a temporary mosque was built, but after the incident of fire, Umar (RA) ordered that it should be built of bricks, a large court yard was built in front of the Jama Masjid, which was two hundred hands long, and was built on the pillars of stone. These pillars were brought from

Nosherwani palace and its price was paid from taxes. At the distance of 200 hands from the mosque, the House of State Administration was built, which included State Treasury , State Guest house was also built in which traveler from outside could stay and also got food. Separate mosques were also built for the nearby settlements and where various tribes were settled, including 12,000 Yemenis, 8,000 Nazaris.

Schools were built for memorization of the Quran and forced education policy was implemented.

After the foundation of Kufa was laid, people from all over the Islamic State started coming to settle in it.

One, the climate was pleasant because the city was close to the Euphrates River, and the economic conditions here were slightly better. After the victories at the hands of The Muslim Mujahideen, booty and tribute also started coming here.

Due to the exodus of the Companions, the Tabieen and the Tabai Tabieen to various cities and areas, for the teaching of the Book and the Sunnah many seminaries were opened there, where students from far flung areas came to seek knowledge and education to quench the thirst.

During this period, mosques were the places of education and Dar ul Hadith. The Companions, the Taba'een and the Taba'i Taba'een used to sit in different mosques and peoples take advantage of them by tying circles around them and memorize the knowledge.

It was the center of knowledge of Hadith in the Time of the Companions. Since this city was home to new Muslims, Umar (RA) paid special attention to education and training

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here and a large number of companions were invited here to be settled. The Companions were trained by the Holy Prophet (peace and blessings of Allaah be upon him), and in their actions and sayings, the teachings of the Holy Prophet (SAW) were a reflection of qudsi. It was because of them that a continuity was established in the religion.

When Umar bin Al-Khattab (RA) sent 'Abdullah bin Masud' (RA) to Kufa, he addressed , "Follow him and listen to him.", " I have sent Abdullah bin Masud (RA) to you and preferred him over myself ".

In Islam, the position of the Companions has always been admitted and acknowledged , so they were ordered to be cautious.

Ali (RA) made Kufa his capital in 36 AH. According to Hafiz Ibn Hajar Asqalani, his stay was four years. And according to Imam Ibn Taymiyah, "Undoubtedly, all the knowledge of Ali (RA) remained in Kufa, but there peoples knew the Qur'an and Sunnah even before Uthman (RA) became caliph.

"People had acquired knowledge of faith, Quran, Tafsir e Quran, Fiqh and Sunnah from Abdullah bin Masud (RA) etc. even before the arrival of Ali (RA)."

When Ali (RA) came to Kufa, the people of Kufa before he came there had acquired religion to whom Umar (RA) had sent to Kufa including ' Saad bin Abi Waqas' (RA) ,' Abdullah bin Masud ' (RA), Huzaifa (RA) , Ammar (RA) and Abu Musa Ashari (RA) شعری .

Ref : Minhaj al-Sunnah - Vol. 4, p. 139, Vol. 4, p. 142 and p. 157 - Jamia al-Imam Muhammad bin Saud, 1986

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Shaybi says: ‘ Qarza bin Kaab al-Ansari’ (RA) said to us that when we intended to go to Kufa, Umar bin Al-Khattab (RA) insisted on accompanying us to send us off. He performed ablution and said, "Do you know why I am coming with you to leave?" We said, "We know that we are companions of the Messenger of Allaah (peace and blessings of Allaah be upon him), so you are walking with us.

" He said, "This is true, but there is another thing that you are going to such people that they keep reciting the Quran and keep humming like bees. Do not prevent them from doing so through hadiths that they engage in the recitation of hadiths and put the Quran in a state of misery “. “ Therefore, the narrations of the Prophet (peace and blessings of Allaah be upon him) should be mentioned very little. Go and do the work of protecting and propagating the religion, and I am your partner in this work “.

Ref : Al-Tabaqat al-Kubra, Vol. 6, p. 87

The scholarly status of Kufa in the life of ‘ Abdullah bin Masud ‘ (RA) can be gauged from the fact that when Ali (RA) came there, he found the atmosphere here full of knowledge. Imam Abu Bakr Dawood Yamani says, "After the death of ‘ Abdullah bin Masud ‘ (RA), when Ali (RA) arrived in Kufa, it was the time when Abdullah bin Masud's (RA) disciples were busy telling the people there about Fiqah. On seeing this, he said, "Surely Ibn Umm Abd i.e. Ibn Masud has left these people as a illumination of Kufa."

Ref : Imam Abu Bakr Dawood. Atiq ibn Dawud Yamani. d. 460 AH. Sahib al-Risala fi Manaqib Abi Hanifa, ‘ Risala fi Fazal Abi Hanifa ‘. Manaqib al-Imam al-Azam by Sadr al-Ayma Makki, Vol. 2, p. 140

6 students of the madrasa of Abdullah bin Masud's (RA) are well renowned :

i. **Alquma, ii. Aswad, iii. Masrouq, iv. Ubaida, v. Harith and vi. Amr bin Sharjeel etc.**

Other students used to go to Madinah and study with Umar Farooq (RA), Abdullah bin Abbas (RA) and Muaz bin Jabal (RA). Qazi Sharih went to Yemen and studied under Muaz bin Jabal (RA).

The number of Islamic forces in the Battle of Qadisiya was 30,000. In 24 AH, Caliph Usman (RA) increased the number of resident forces to 40,000.

The number of Companions who took part in the Battle of Qadisiya was 680, out of which 70 were Badri Companions, 310 were Companions with Bayt ul Rizwan, 300 were companions who participated in the conquest of Makkah. The number of Quraish companions in Kufa was 30, while 40 of Ansar, 28 of Azd, 28 companions of Qais, 27 of Tamim and 25 of Asad were included.

Some research papers about the Mosque of Kufa have spread false stories in which the grave of Prophet Noah exists there and the storm Noah started from here, etc. Recently, when the architects excavated, the foundations of ‘ Dar ul Amara ‘ built by Saad bin Abi Waqas (RA) has been discovered along with the Mosque of Kufa.

Taj ud Din Sabki writes about Abu Bakr bin Dawood in Tabaqat al Shafi'a that when I came to Kufa, he wrote

30,000 hadiths in a month, including muqtu and mursal. مقطوع و مرسل Ref : Tabqat Shafi'a. Page 130

It is narrated from ' Affan bin Muslim' that when we reached Kufa, we stayed there for four months, there was so much discussion of hadith that if we wanted to write hadiths, we could write 100,000, but we did only fifty thousand.

Abu Bakr bin Abdullah bin Abi Dawood said: "When I entered Kufa, I had only one dirham of which I bought a bakala, then I continued to eat it and write hadiths from Muhaddith ' Ashbah '. Before finishing bakala I wrote 30,000 hadiths including Maqtou and Mursil.

According to Tirmidhi, if there was no liar like' Jabir Jaafi', the Hanafi religion would not have any hadith. And if no ' Hamad Kufi' they would have been deprived of fiqh. However Imam Abu Hanifa (may Allah have mercy on him) said that Jabir Jaafi was great liar, and Hamad is also not reliable. According to some, this is the view of ' Vakil ibn al-Jarrah '.

The genealogy of Imam Abu Hanifa is as follows:

Numan bin Thabit bin Nauman bin Marzan bin Qais bin Yazdgar bin Shehryar bin Nausherwan.

Al Sayuti wrote in ' Tabeez al-Sahifah fi Manaqib Abu Hanifa ' that Sarwar Kainat has given good news about Imam Abu Hanifa, "Even if the knowledge was on Suraiya (exalted), some people would definitely get it from Ibna Fars ابناء فارس ." This hadith is also found in Bukhari, Muslim and Tabarani.

Influence of Iranian Religious Dogma

Khawarij or Kharji

There was no sect of Kharijites, but historians gave them this name much later. No historian has written their formal circumstances impartially, and if seen, Tabari has written the same narrations that they received from Shia historians. Later Sunni historians also quoted the same. They were mainly Arabs and had nothing to do with Iran, many Arab tribes were settled in the region that existed there before Kufa became a regular garrison. Prior to Islam, they lived in the area between the Sassanid and Byzantine empires called the Buffer zone and were associated with them. They were like a vassal state in a way.

After the conquest of Qadisiya, all of them became Muslims and they whole heartedly attached with Caliphate. When the battles of Rida took place in the caliphate of Abu Bakr (RA), they helped a lot and due to this reason they received some privileges in the Khilafat of Sheikheen (RA). When Kufa cantonment was built, a large number of non-Arabs, including Iranians and Africans, settled there.

During the reign of Caliph Usman (RA), the concessions given on the lands were reduced, on which they became angry. If history is studied, not all the people residing in Kufa were Shias. However, they were later given the title of Iraqis, and the title of Syrian was given to their opponent politically. In which the Basari's were in most cases against the Kufis. This division came to the fore in the Battle of Jamal.

There are many beliefs of Kharjis which are still prevalent in major sects today.

Influence of Iranian Religious Dogma

Kharji believed the Khilafah of Sheikhin to be the right legitimate. Their views were similar to other sects of that time such as the Zaydiya, etc. At that time, Shia Imam Zayn al Abidin and others were not yet born.

They opposed Caliphate of Uthman (RA) initially due to economical reasons. However many other Sunni groups do the same thing in their books and opposed administrative and political matters of Khilafat Usman (RA), Deobandis, Nadvis, Maulana Maududi have also carried forward the Rafizi stories of Tibri.

Kharji's were involved in the Battle of Siffin with Ali (RA).

When Ali (RA) was deposed from the Khilafah and he refused to accept the decision of mediators (Tahkim). Kharijites became angry with Ali (RA), started to congregate at Nahrawan on the banks of the Tigris near Kufa. Ali (RA) sent Abu Musa al-Ash'ari (RA) for negotiations where Khatjites demanded the acquittal of Takhim in 38 AH. Later, Instead of accepting their demands, Ali (RA) declared the martyrdom of Usman (RA) as subjugated but also declared war against Amir Muawiyah (RA). On which Kharjites declared Ali (RA) an infidel. Instead of going to Syria, Ali (RA) attacked them in Nahrawan in the same year and killed most of them. In order to avenge this defeat, they martyred Ali (RA) in 41 AH. After peace aacord was signed and when Amir Muawia (RA) took allegiance of Caliphate, who alongwith Amr bin al Aas (RA) became the major target of the Kharjites.

Even today in Sunni history, foundation of nuisance against Muawiya (RA) and Bani Umayyah was initiated by Kharjites and fake narration were geared up.

Influence of Iranian Religious Dogma

It was tradition of the Kharjites who were first in Islamic history to issue decrees against faith of Muslims as infidel. In contemporary environment calling infidel among Muslims is very common,. Shia Sunnis and Sunni Shias, Sunnis are mutually standoffish and declaring infidel or unbeliever to each other. A book has been seen in which all the fatwas have been collected by someone, according to which all Barelvi, Deobandi, and Ahl Hadith have been declared disbeliever of the Quran, Disbeliever of the Hadith, Disbeliever of the Saints, Heretics and creators of innovations in Islam. Moreover many individual scholars have been declared kafirs and Zandiqs.

The Khatjites also nominated their caliphs, and they were joined by some of Tabiin. ‘ Ubayd Allah ibn Ziyad ‘ wiped out The Khwaraj in 43 AH, but they made Basra their center. Later, during the battle between Abdullah Ibn al-Zubayr (RA) and the forces of the Umayyad Caliphate, they supported Zubayrid forces against the Umayyad forces. They also supportered at some occasion in Kharooj of Zaydis. After the Caliphate of Abdullah ibn Zubayr(RA) , they opposed him. During this time, Kharjites established governments in some areas and coins were minted during the reign of ‘ Qatari bin Al-Fawja ‘. They established states in 745 AD / 128 AH at Hazarmout, 746 AD / 129 AH in Yemen, 750 AD / 133 AH and 793 AD / 74 AH to 893 AD/ 280 AH at Oman . Today their main branch is called Ibadi or Abazia in Arabic, followers of the Ibadi sect are known as the Ibadis or, as they call themselves, The People of Truth and Integrity : أهل الحقّ والاستقامة

They are inhabited in many countries, majority in Oman and numerous in some areas of Algeria, Libya, Tunisia and

Tanzania, Zanzibar etc. their total population is between 3 – 7 million.

The leaders of Ibadi Islam called Imams and do not need to rule the entire Muslim world; Muslim communities are considered capable of ruling themselves. The Ibadis reject the belief that the leader of the Muslim community must be descended from the Quraysh tribe. According to them, the Sunni theory that the Khilafah should be in the Quraish and the Shi'a theory that there should be a Talibi Imamate is wrong, but the Caliph should be on the basis of the taqwa rather than race. According to their Azraqa sect, the muslim who is guilty of polytheists and apostasy should be killed. We have a very popular Slogan these Days in Pakistan ‘ Sar Tan Say Juda ‘ mean cut the head from the body by a Sufi political party.

According to them, the government of Bani Umayyad is Dar ul Kufr, so it is obligatory to migrate.

Khawarij believed that all Muslims are equal and mawali i.e. non-Arabs are also entitled to khilafat. In fact, some of their beliefs are derived from Mulamtia sect by excluding shi'a theory. Their political views were in their place, but this period was of the Companions and they had very hard line about religion and sharia, their recitation was famous, there was an arch of prayer on the forehead, in the later period Mu'tazila also adopted many of their beliefs. There was a Mu'tazili center in Basra, which was also founded against the Alawites and Bani Umayyads, and later Sufism was also founded against the Bani Umayyads.

In fact, all these revolts were against Arab rule because at that time there were pure Arab Bani Umayyad rulers and a

large number of Mawali were at the forefront of every Kharooj. Hasan Basri had the same style.

The important thing is that before the word ' Khawarij ' was invented, they were called ' Ahl al-Qura '. Which is Qirat from the Qur'an. In the caliphate of Usman (RA), Kufa, Basra and Fustat were military garrisons. The killers of Uthman (RA) were mostly mawalis and belonged to the same areas and were involved in the martyrdom. Later, Yemeni terrorists also joined them. It is said by some that Abu Dhar Ghaffari (RA), Ammar Yasir (RA), Salman Farsi (RA), Hajar Ibn Adi (RA) were first Mawalis of Islam against Bani Ummia having socialists and communists thoughts against Arab Bani Umayyah. نعوذ باللہ However, it is an honor to be a mulai or maulai in the subcontinent. Many mawali from Iraq fled jihad and came to India. Some are called 'Mazdaki', and a force has been made on Mukhtar Saqfi of the Kisania sect.

The Khawarij consists of Arab tribes including Banu Tamim, Banu Qays, Banu Rabi'ah, Bakr bin Wa'il, Banu Sheban, Banu Yashkar, Banu Muzir. Non-Arab tribes include Banu Tai, Banu Azd and Banu Kanda. They did not comprise any Iranian tribe.

Division of the Companions (RA)

between Iraqi and Syrian groups for the Caliphate

Battle of Siffin: Division of the Companions

Iraqi camps in numbers :

4 in Basra, 25 in Kufa, 1 in Persia, 4 in Syria, 4 in Egypt, 1 in Yemen, 1 in Mecca, 6 in Medina: Total Companions : 46.

Syrian camps in numbers:

Syria 8, Homs 4, Damascus 1, Palestine 2, Egypt 5, Hejaz 1, Wasit 1, Damat 1. Total Companions : 24

Neutral Companions in numbers:

6 Companions were neutral, 2 Companions were more neutral in the Syrian camp

Companions of The Prophet (SAW) total numbers : 82

Syrian Camp :

Samak bin Mukhurama al-Asadi (RA), Aqeel bin Abi Talib (RA) , Amro bin al-Aas (RA) , Kaab bin Mar al Salami (RA) were in the Syrian Camp with Hazrat Amir Muawiya (RA).

Neutral :

Abdullah bin Umar(RA) , Saad bin Abi Waqas (RA) and Muhammad bin Salama (RA) were neutral.

The total number of all the Companions was 142:

These included the Companions of Quraysh, Ansar, Thaqif, Kinda, Qazaa, Tai and about 28 other tribes.

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Among them, there were 88 Companions in the Iraqi camp.

There were 35 Companions in the Syrian camp.

19 There were neutral or unknown Companions.

The event of Aam ul Jamaat عام الجماعت was held in 41 AH. Ameer Yazid bin Mu'awiya (RA) invaded Constantinople in 50 AH and Abu Ayyub Ansari (RA) died in 51 AH in the same battle, to whom Amir Yazid buried deep into enemy territory (now in Istanbul) as wish of Ansari (RA).

Last Companions:

Kharja bin Zaid bin Zaid died in 100 AH /31st October 718 AD and Abu al-Tufail Amir bin Waila al-Laythi died in 100 AH or 110 AH.

All the Companions died during the Caliphate of Banu Umayyah or before that, but at that time the descendants and pupils of the Companions were alive, the Caliphs of Banu Umayyah used to consult them.

Ameer Muawiya (RA) died in 60 AH, after which Amir Yazid i and the first eight Caliphs were from Bani Umayyah, those were among Tabieen. And the last four were of the Taba Tabeen.

Imam Abu Hanifa (RA) was among the Tabieen and he spent 52 years of his life in the Caliphate of Banu Umayyah, and spent only 18 years in the Caliphate of Banu Abbas.

Imam Malik (RA) was also one of the Tabieen, he spent 37 years in the Caliphate of Banu Umayyah, and spent 47 years in the Caliphate of Banu Abbas.

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Imam Shafi'i and Imam Ahmad bin Hanbal were Taba Tabaeen and spent entire life in the Khilafah of Banu Abbas.

All the muhadditbs of Sihah e Sitta passed through the era of Banu Abbas and perhaps no one could benefit from the virtue of Taba tabaeen.

Reconstruction of Masjid Nabvi 96 AH:

When Caliph Walid bin Abdul Malik decided to expand the Masjid e Nabawi in 96 AH / 714 AD, he wrote a letter to the Governor of Madinah Umar bin Abdul Aziz (d. 101 AH / 719 AD) saying that it was a very sensitive matter, this includes the old Hujrat e Nabawi and homes of the Ummahat al-Muminin (RA), as well as the demolition and reconstruction of the old Prophet's Mosque. He further wrote that the cooperation of Qasim bin Muhammad bin Abu Bakr Siddiq (RA) and Salem bin Abdullah bin Umar bin Al-Khattab (RA) should be sought for the expansion of the Mosque of the Prophet, during this time the King of Rome sent 100,000 mithqals of gold, 100 architects for the expansion of the Mosque for goodwill. He also sent 40 camels loaded with precious and expensive stone to the service of Caliph Walid bin Abdul Malik , who is considered to be the first to build high and prestigious construction. Ref : Sirat al-Taba'een: 172

The narration with reference to Qasim b Muhammad b Abubakar (RA) who narrated about the sequence of graves inside hujra sharifa happened in the same period.

Basra

The foundation of Basra was laid in 16 AH by the order of Umar (RA) and in the same year the construction of Kufa started and the conquest of Baitul Muqaddas took place. It was originally a military garrison to keep an eye on the Sassanid Empire and its construction was started by ‘ Utbah bin Ghazwan al-Mazani ‘ (RA). Umar (RA) appointed ‘ Abu Musa al-Ash'ari ‘ (RA) as the first governor and in 30 AH appointed ‘ Abdullah bin Amir ‘ (RA) as governor, who ended the Sassanid empire in the campaign against Yazdgar. In the Caliphate of Ali (RA), ‘ Uthman bin Hanif ‘ (RA) and later ‘ Abdullah bin Abbas ‘ (RA) were appointed governors. Ziyad ibn Abi Sufyan was appointed governor in the Caliphate of Ameer Mu'awiya (RA) and after his death in 54 AH his son ‘ Ubaidullah ibn Ziyad ‘ was appointed governor of Basra.

In the Caliphate of Abdullah ibn al-Zubayr (RA) , he first appointed 'Umar bin Ubaidullah bin Muammar' (RA) as governor and later in 66 AH, 'Musab bin al-Zubayr' (RA), who defeated the fitnah of Mukhtar Thaqafi in 67 AH. Hujjaj bin Yusuf was appointed to the Umayyad Caliphate.

Basra was built after thorough planning and design, canals were extracted and it is said that 30,000 people were engaged in its construction day and night. This was the second civil heavy engineering project after Kufa, which is a masterpiece of Caliph Umar's (RA) high vision of town planning, project management and Engineering works.

In Basra, 19 Companions from the Quraish inhabited and in others , 52 from Banu Tamim, 39 from Qays Aalan , 26 from Kinan, 16 from Bakr bin Wa'il and 29 from Ansar .

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Commanders and Generals
of the Umayyad Caliphate

It is the good fortune of the Islamic world that during the reign of the Umayyad Caliphate, such a great generals were born without whom Islamic history could not be comprehensive.

These included ' Amro bin al-Aas'(RA) , ' Utbah bin Abi Sufyan '(RA) , ' Aqaba bin Nafi al-Fahri' (RA),' Hujjaj bin Yusuf Thaqafi '(RA), ' Qutayba bin Muslim'(RA), 'Musa bin Naseer '(RA), ' Tariq bin Ziyad ' (RA),' Muja'a bin Sa'ar '(RA) ,' Muhammad bin Qasim '(RA) etc. Islamic forces were achieveing victory and success on every direction –

Conquests :

Conquest of Sindh in 42 AH, conquest of Sudan in 43 AH, conquest Kabul in 44 AH, Conquests of Africa in 45 AH, Conquest of Libya in 47 AH, Invasion of Constantinople 50 AH, Conquest of Bukhara 56 AH, Siege of Samarkand, 56 AH, Conquest of Kufa by Caliph in 72 AH, War and Victory with the Romans in 77 AH, Construction of The City of Wasit in 82 AH, Conquest of Armenia 86 AH, Conquest of The Land of Armenia Ferghana, 90 AH, Fath Talqan 92 AH, Muhammad bin Qasim's arrival in Sindh 92 AH, Conquest of Andalus 105 AH, Battle of Armenia 107 AH, Conquest of Qaisaria 108 AH, Conquest of Ghor 113 AH , Third Battle of Samarkand 119 AH, War with the Turks 119 AH.

During this time, the Kharooj of the Alawites and the Kharji's continued. By 132 AH the Umayyad Caliphate

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had annexed territories from Western borders of Spain to the Eastern borders of Mongolian borders.

Hujjaj ibn Yusuf Thaqafi

Huujaj bin Yusuf was not only a general but also among the Tabieen, he was born in 41 AH and died during the Caliphate of Banu Umayyah in 96 AH. According to Ibn Athir, he has narrated many hadiths. Many books have been written on his achievements for the World of Islam, but his achievement have taken precedence over great imams of all times, and in Islamic religion his wisdom and intellect put utmost endeavour.

The greatest religious achievement of Al Hujjaj are as under:

a. **To create uniformity in the copies of the Holy Quran**
b. **To put a single text by removing the disputes of the theologians about different recitations**
c. **To put dots and arrows, diacritical points اعراب on the letters of the Quran.**

Which he conferred upon nation of Islam. The famous orientalist Noldeki believes that the division of 30 parts of the Quran is also his achievement.

However, the Hujjaj announced the authentic text that we are reciting to this day – and with the correct pronunciation in the presence of dots and nerves. As long as the Quran is recited, the soul of its benefactor will continue to share in this reward. Muhammad bin Qasim was his nephew who conquered Sindh.

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Hajjaj bin Yusuf was the Emir of Hajj in 72 AH, 73 AH and 74 AH respectively, he had tightened the screws of Sabayat, Shiat and Kharjites'

He was also the founder of digging Canals in Iraq and minting coins in Islamic mints.

In the books of Arabic literature, his literary works are cited as model, including Mustadrak Hakim, Tarikh Kabir Bukhari, Musnad Ahmad and Ibn Athir etc. In addition, it can be found in the Urdu Encyclopedia or The Daira e Maarif Islami.

There is no doubt about the moral bankruptcy of those who accuse Hajjaj bin Yusuf, they only accuse Hajjaj to make themselves truthful. The sects formed in the 19th and 20th centuries originating from the hollow of Sufism in the subcontinent are at the forefront of this type of hate. let's comment on a contentious allegation, this allegation has been written by ' Abdullah bin Abu Dawud Sajistani ' 202-275 AH in his Book ' Al-Masahaf ' that Al Hujjaj " changed eleven letters in the Quran" almost after 200 years. This allegation dates back to the period when the many companions, Tabiin and Mohiddits of the Islamic world were alive.

None of scholars identified these ' eleven letters ' nor is there any tradition of their return in the Quran. This kind of persecution has no scientific basis.

In 80 AH., Hajjaj sent ' Abdul Rahman b. Ash'at ' with a large army to fight against Majusi ' Ratbil' . Abdul Rahman recaptured the area of South Khorasan. But there some of his assistants provoked him, due to which he made peace treaty with Ratbil and rebelled against the

center. Saeed ibn Jubayr and Imam Al-Shaybi also agreed to support the revolt. According to al-Zahabi, the Quraa also supported him, while the Qurra were called the Kharjites, who were famous in the recitation of Quran. In 81 AH, Abd al-Rahman ibn Ashat captured Basra. But in 82 AH Al Hujjaj expelled him. Ibn Ashat reached Kufa with the rebels.' Dair al-Jamajam ' is very famous in history, this place is 21 miles south of Kufa. A large number of Kufi scholars participated in the insurgency, Hasan Basri was also involved with rebells.

Caliph Abdul Malik made a generous offer to Ibn Ashat that the salaries of the Iraqi army would be made equal to the Syrian army. Ibn Ashat will be given the rule of the city of his choice for life. However If they do not accept this offer, then the Hujjaj should have the choice, to crush the rebellion as he may desire. Which Ibn Ashat did not accept, after which Hajjaj crushed his armies and they fled to Basra and after the defeat in Basra in 83 AH, retook refuge with Majoosi Ratbil, who later killed him.

Ibn Ashat was joined by a large number of Ghali Shias, including the Shia narrator ' Saib bin Kalbi ' and ' Kamil bin Ziyad Nakhai ', who were involved in the martydom of Uthman (RA), earlier such criminals were pardoned by Amir Yazid. All of those were killed in the battle of Dir Jamajam along with other rebels.

Many famous names who were involved in the rebellion were ' Muslim bin Yasar Mazni ' and others who were killed included ' Aqaba bin Abdul Ghaffir ', ' Aqaba bin Wasaj ' and ' Maimon bin Abi Shabib '. Other narrators included ' Abdullah bin Ghalib Jahni ', ' Abu Marana Ajli ', ' Abdul-Rahman bin Zaid al-Kufi ', ' Abu al-Jawza al-Rabii ', '

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Abu al-Bakhtiari al-Tai ', ' Imran bin Isam al-Zabbi ' were among those that were killed, while ' Abdul-Rahman b. Abi Layli ' and ' Abdullah b. Shaddad ' escaped but went missing.

Some of the scholars who later sought forgiveness included ' Siyar bin Salama Abu al-Manhal ', ' Malik bin Dinar ', ' Nizar bin Anas bin Malik ', ' Abu Ubaidah bin Abdullah bin Masud ', ' Marah bin Wahab ', ' Talha bin Mizraf ', ' Zubaida ibn al-Harith al-Ayami ', ' Ata bin Saib ', ' Abu Najib al-Jahdmi ', ' Abu al-Shaykh Hanai ', ' Saeed bin Abi al-Hasan ', ' Imam Shaybi ' and ' Hasan Basri ' who were mostly pardoned or vanished.

' Muslim bin Yasar Nakhai' stood on the battlefield, due to which a large number of his disciples were killed in the battle. Tabii ' Saeed ibn Jubayr ', whom Shia consider to be the main source of their traditions, was also expelled from Kufa, but he used to come secretly to meet rebels, so he was sentenced to death.

Reference – Amir Hajjaj Yusuf Thaqafi – Muhammad Fahad Haris – Maktaba Fahim, Tarikh Damascus, Tarikh Khalifa bin Khayat, Tarikh al-Kabir Bukhari etc.

Differences flanked by Muhadditths and Biographers

Quran Says : " Your companion (Muhammad SAW) has neither gone astray nor has erred "

" Nor does he speak of (his own) desire. "

" It is only a Revelation revealed.

" He has been taught (this Quran) by one mighty in power {Jibrail (Gabriel)}

Surah Najam 53 : 2, 3, 4, 5

There are two classes of those who recite the Sunnah:

a. **Hadiths which are narrated are called muhadditths.**
b. **The one who narrates the life is called the biographer.**

The formation of above two types of permanent series of traditions has made a lot of difference between their experts and their rules and regulations. By becoming two permanent arts, those have commonalities and differences – when unusual comes into being, one tradition will be preferred over the other or one will be accepted and the other tradition will be rejected.

Some part of it is in accordance with the life proved by hadith and sunnah, and some part is more than or contrary to the life mentioned in hadith and sunnah.

The aim of muhaddithis is to preserve all aspects of the life of the Holy Prophet (SAW). Especially regarding shariah rulings, preserving traditions. For this, they keep in mind

the principles of certification and text research. Muhadditһs quote only those narrations whose relationship to the Messenger of Allah is confirmed according to their principles. Shariah rulings are derived from these traditions. Therefore, the standard of their safety is also very high. Even if there is a doubt about a word, that the Prophet (SAW) used one word or another word, on such occasions, the muhaddiths also explain this literal difference with the narrators.

The purpose of biographers is also to preserve all aspects of the life of the Prophet (SAW) and his relations. However, these traditions do not actually mean the interpretation of shariah rulings, so the standard of accepting these traditions is also lesser to the standards of muhaddiths. Secondly, in the view of historians and biographers, it is necessary to describe the events of life in chronological order and chronological sequence. Therefore, they focus on the events described in the tradition rather than the words of the tradition. In this way, they have more knowledge of history, places , habitation and related life.

The disparity between muhaddiths and biographers, and the grounds for preference:

If the correct meaning of the hadith is taken, then this difference ends on its own.

To judge the events as a historical facts, in case a hadith collides with a historical event, and misinterpretation of the hadith that denies the historical event. Most of the early writers of the History of Islam were inauthentic and false. The details to the orientation of the events have not been described. Even if they were stated, weaknesses

were not explained. On the other hand, apparently many arts were used to examine the hadith, the narrators of the hadith were examined, their character, memorization and significance were tested. The certificate was seen to be connected or disconnected.

The contradiction between history and hadith in its place, but those who examine the subject of hadith opened a new Pandora's box.

One says narrator is not true (taqah), the other says it is true but Rafidi, one says that he is a Liar (Kazab) and fabricates hadiths. Some mohadiths says that only one narrator had such type of hadith among other narrators, so they had no choice but to accept it. There are many such hadiths and historical events. In particular, hadiths concerning the Caliphate of the Prophet (SAW) or hadiths specifically about imamate, wilayat and dominion or specific to virtue of personalities.

Different sects had their own muhadditHs and their own narrators.

In hadiths and history, ‘ Khilafat Bani Umayyad ‘ was removed from the list of Khilafah and it was supposed that Mulukiyat (monarchy) began following the takeover of Caliphat by Amir Muawia (RA) and onward.

The title of the ‘ Mulukyat ‘ (malik mean king and its plural is Muluk or Kings) was used as a slur and portrayed as a non-Sharia system and characterized most deplorable, disgusted form of Government.

Ultimately Companions (RA) and other Tabien or Taba Tabien were declared as merely worldly, greedy, arrogant and crook.

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According to their description an impression demonstrate that a companion was spewing venom against other companion. Someone is fighting against someone. They were using swords amongst themselves. Society that the Prophet (SAW) created was far from Islam, and those who were trained by the Messenger of Allah (saw) were not truly Muslims.

Most significantly those were pointing finger to the period as Malokiat (monarchy) started after 40th AH / 660 AD, the author of the ' Khilafat o Malookiat ' tried to prove about end of Khilafat and start of monarchy while pointing finger toward Caliphs. All histories written by Nadvis and Deobandis have the same patron.

After the discrepancy of a single ' event ', narrators was blamed of grudge, so ' event ' was used to reduce or increase the support or it was supposed that the narrator had belonged to any different political or religious group. Unfortunately if there is no mention of one such ' event ' in Bukhari, then you will find the same ' event ' narrated in Muslim or other books of Sunan.

An example of differences among the authors of biography is the number of battles (Ghazwat) is 19, 21, 24 or 27. As already explained ' Sahih Tareekh Islam wal Muslimeen ' has quoted disparity of such events by defending Hadiths.

A whole book is needed to explain such contradictions.

The concerns about muhaddiths have been explained earlier, and brief information about Tarikh al-Tabari and Ibn Sasd has also been included.

When the biased researchers of later periods wrote books, they needed hearsay in support of their political and

religious views concerning their prejudice and hatred. Some books are obsolete, but their contradictory transcripts of tarnished events have been frequently requoted by other biographers and historians.

Some famous historians have mentioned such a large number of pessimistic traditions that after reading the history of Islam, such a negative impression and hatred emerges that people have stopped reading the books of Islamic history and biography.

A brief overview of Fiqh:

When Companions and Tabiin moved to different cities and areas, a lot of dissimilarity in fiqh issues occured. During Khilafat e Rashida, especially until the martyrdom of Usman Ghani (RA), the scholars were united or located close to each other, so major matters were agreed upon.

Fuqha e Madinah in Tabiin era

Umm ul Momineen Ayesha Siddiqa (RA) , Abdullah bin Umar (RA) , Abu Hurairah (RA), Saeed bin Muasyb (RA), Zaid bin Thabit (RA).

’ Seven Fuqha ‘, فقہاء سبعه are prominent who received knowledge from above Companions and made important contributions in the field of fiqh, fatwa, knowledge and hadith. They started issuing fatwas during the time of the Companions - Among them

1. **Saeed ibn al-Musayb (RA) d. 94 AH**
2. **Urwa ibn al-Zubayr (RA) d. 94 AH**

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3. **Qasim bin Muhammad bin Abu Bakr Siddiq (RA) d. 108 AH**
4. **Al-Saeed ibn Zayd ibn Thabit (RA) d. 98 AH**
5. **Ubayd Allah bin Abdullah bin Utbah bin Masud (RA) d. 98 AH**
6. **Suleiman ibn Yasar (RA) d. 109 AH.**
7. **Abu Bakr bin Abdul Rahman bin Harith bin Hisham (RA) d. 94 AH**

The Fuqha apart from above:

Salem bin Abdullah bin Umar bin Khattab (RA)

Nafi Mauli ibn Umar (RA)

Aban bin Uthman (RA)

Abu Salama bin Abdul Rahman bin Auf (RA), are well-known followers.

This was followed by another class of Fuqha, including :

Abu Bakr Muhammad bin Amr bin Hazm (RA).

Abdullah bin Uthman bin Affan (RA).

Muhammad bin Muslim bin Shahab al-Zuhri (RA)

Rabiah Al-Rai (RA) - were prominent.

The leadership of the fuqhas of Madinah Munawara was eventually transfered to Imam Malik (RA)

Fuqha e Makkah in Tabiin era

Abdullah ibn Abbas (RA):

Among those who learned knowledge from him:

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Ata bin Abi Rabbah (RA) d. 105 AH.

Abdullah bin Ubayd bin Abi Malika (RA) d. 117 AH

Amr ibn Dinar (RA) d. 126 AH

Ikramah Mauli Ibn Abbas (RA) d. 105 AH

Mujahed ibn Jubayr (RA) d. in 103 AH

Fuqha e Kufa in Tabiin era

Abdullah bin Masud (RA)

Abu Musa al-Ashari (RA)

Saad bin Abi Waqas (RA)

Ammar bin Yasir (RA)

Huzaifa bin Yaman (RA)

Anas bin Malik (RA)

When Abdullah ibn Masood (RA) was sent by the Caliph Umar (RA) the prominent among his disciples were : Ulqama bin Qais Nakai, Aswad bin Yazid Nakhai, Abu Maisra bin Sharahil Hamdani, Masrooq bin Ijda Hamdani, and Shareeh bin Haris Kindi. رحمهم الله

After above these jurists were followed as the second tear:

Hammad bin Abi Sulaiman, Mansur bin Mutamar Salmi, Mughira bin Muqassam al-Zabbi, Suleiman bin Mehran al-Aimash and Saed bin Jubayr are prominent . رحمهم الله

The climax of this school of thought had : Ibn Abi Layli, Ibn Shahrmah, Shareek al-Qazi and Imam Abu Hanifa. رحمهم الله

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Fuqha e Basra in Tabiin era

Anas bin Malik (RA) started teaching and taught fiqh in Basra.

Those Tabaeen who benefited from him included :

Hasan Basri, Muhammad bin Sirin, Kaab bin Aswad, Abu Shausha Jabir bin Zaid, Hasan bin Abi Husayn Mauli Zaid bin Thabit. رحمہم اللہ

Fuqha e Syria in Tabiin era

During the caliphate of Umar (RA) following companions were sent :

Abd al-Rahman bin Ghanm al-Ashari (RA) , Muaz bin Jabal (RA), Ubaida bin Samit (RA) and Abu Darda (RA) to Syria. Among those who studied with them were :

Abu Idris al-Kholani, Makhul bin Abi Muslim Damascusi, Rija bin Haywa't, and Umar bin Abdul Aziz. رحمہم اللہ

Fuqha e Egypt in Tabiin era

Abdullah bin Amr bin Al-Aas (RA) started the scholarly movement.

In Egypt, Murthad bin Abdullah bin Al-Bazi, Yazid bin Abi Habib became famous as mufti and Leith bin Saad benefited from him. رحمہم اللہ

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Fuqha e Yemen in Tabiin era

Taus bin Qaisan, Wahb bin Manba Sanani, Yahya bin Abi Kathir رحمهم الله

Ahl al-Rai and Ahl al-Hadith :

The lack of transportation and widening of the scope of the Islamic world, living in distant cities, the collective ijtihad was replaced by individual ijtihad. In diverse geophrical areas the customs, conditions and the business methods were different then other cities.

This difference also had an impact on the views of the jurists living in different cities. Therefore, after the martyrdom of Usman (RA), there was a lot of disagreement. The Kharijites and Alawites (afterward known as Shias) refused to agree. These two groups had a variety of prejudiced views and extremist attitudes, rebelled against the Caliphat every day, and denied any kind of consensus with the Muslims.

The history of sectarianism has already been explained in great detail, here it is intended to give a brief overview about the difference between ' Ahl al-Rai ' and ' Ahl al-Hadith ', which are mentioned in the chapters Bani Umayyah and Ahl al-Sunnah.

Ahl al-Hadith:

There was a section of scholars of that period who devoted as much as possible to texts and relics نصوص و آثار. And they did not deviate from their belief in any way and they

turned to opinion and speculation رائے اور قیاس only in times of extreme need.

This class belonged to the scholars of Hejaz. Their leader was Saeed bin Musayb. In opinion of his companions he was most knowledgeable of the hadith and fiqh among people of the Harmain. So they turned to the signs آثار of the people of Harmain, and memorized them .

They collected the fatwas, decrees and orders of Abu Bakr (RA), Umar (RA) and Uthman (RA), they also collected the fatwas of Umm Al-Muminin Aisha (RA) , Abdullah bin Abbas (RA), Abdullah bin Umar (RA), Zaid bin Thabit (RA) and Abu Hurairah (RA).

They also collected the judgments of the judges (Qazis) of Madinah and memorized most of them, their opinion was that in the presence of all of above knowledge, they were free from the use of opinion.

Ref : Tareekh Fiqah Islami

Ahl al-Rai:

This was an Iraqi group led by Ibrahim Nakhai. This group of jurists were of the opinion that the shariah rulings consist of reasonable meanings and direction that return to the individuals, and these rulings are based on disciplined principles and regulated principles معقول المعنی.

So these scholars used to look for this cause and find the wisdom for which these commandments have been given . They used to link the existence and non-existence of the ruling علل ، حکمت with these reasons and rulings. Sometimes these scholars also rejected the hadiths that

were against them. Particularly when those hadiths were opposed to those causes and rulings علل.

While the ‘ Ahl e hadith ‘ used to look for texts i.e. hadiths and relics نصوص یعنی حدیث و آثار instead of looking for reasons علل . Or that there is absolutely no text in a problem.

Ref : Tareekh Fiqah Islami - Muhammad Ali al-Sais - Egypt P. 73, 74.

It was a short introduction to make it easier to understand.

Hindu Sufism

Al-Biruni 973-1050 AD / 363 – 442 AH in his book ‘ Tahaqeeq Ma Lilhind Min Makulat Makulat Fi Aliaqbal Am Marzula ‘ (Critical Study of Indian Speech: Rationally Acceptable or Rejected) wrote the similarity of Sufism concepts with characteristics of Hinduism, such as:

Atma with Ruh, آتما – روح

Tanasukh with Reincarnation, تناسخ ، آواگون

Mokhsha with Fanafillah, فنا فی اللہ

Ittihad with Nirvana: union between Paramatma in Jivatma

Avatar or Incarnation with Hulul حلول ، اوتار

Vedanta with Wahdatul Wujud, ویدانت ، وحدت الوجود

Mujahadah with Sadhana. سادھنا ، مجاہدہ

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Other scholars have likewise compared the Sufi concept of Waḥdat al-Wujūd to Advaita Vedanta, Fanaa to Samadhi, Muraqaba to Dhyana, and Tariqa to the Noble Eight fold Path.

The Iranian Sufi Bayazid Bustami 804 -874 AD / 189 – 261 AH imported certain concepts from Hindusim into his version of Sufism under the conceptual umbrella of baqaa, بقاء meaning perfection. Ibn al-Arabi and Mansur al-Hallaj both referred to Muhammad as having attained perfection and titled him as Al-Insan al-Kamil.

God worshipped by Sufis is not specific to any particular religion or creed, but is the same God worshipped by people of all beliefs. Their God is not limited by any name, whether it be Allah, God, Gott, Dieu, Khuda, Brahma, or Bhagwan.

Jewish Influence on Sufism

Sufism influenced the development of some schools of Jewish philosophy and ethics. In the first writing of this kind, we see ' Kitab al-Hidayah ila Fara'iḍ al-Ḳulub ', Duties of the Heart, of Bahya ibn Paquda 1050-1120 AD / 442- 514 AH .

In the ethical writings of the Sufis Al-Kusajri and Abdullah Ansari Al Harwi (1006 –1089 AD /397-482 AH) there are sections which treat of the same subjects as those treated in the Chovot ha-Lebabot and which bear the same titles: e.g., "Bab al-Tawakkul"; "Bab al-Taubah"; "Bab al-Muḥasabah"; "Bab al-Tawaḍu'"; "Bab al-Zuhd". In the ninth gate, Baḥya directly quotes sayings of the Sufis,

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whom he calls Perushim. However, the author of the Chovot HaLevavot did not go so far as to approve of the asceticism of the Sufis, although he showed a marked predilection for their ethical principles.

Abraham Maimonides 1186-1237 AD, the son of the Jewish philosopher Maimonides, believed that Sufi practices and doctrines continue the tradition of the biblical prophets.

Abraham Maimonides' principal work was originally composed in Judeo-Arabic ‘ Kitab Kifayah al- Abidin ‘ (A Comprehensive Guide for the Servants of God). In the book, he evidences a great appreciation for, and affinity to, Sufism. Followers of his path continued to foster a Jewish-Sufi form of pietism for at least a century, and he is rightly considered the founder of this pietistic school, which was centered in Egypt.

The followers of this path, which they called Hasidism or Sufism (Tasawwuf), practiced spiritual retreats, solitude, fasting and sleep deprivation. The Jewish Sufis maintained their own brotherhood, guided by a religious leader like a Sufi Sheikh.

The Jewish Encyclopedia, in its entry on Sufism, states that the revival of Jewish mysticism in Muslim countries is probably due to the spread of Sufism in the same geographical areas. The entry details many parallels to Sufic concepts found in the writings of prominent ‘ Kabbalists ‘ during the Golden age of Jewish culture in Spain.

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Khizer

Who is Khizer?

Khizer is a figure not mentioned by name in the Quran. Meaning of Khizer is.' Green ',(Akhzar), same like when Turks painted dome of the Prophets Mosque with green paint, it was called ' Gunbad Khizra' (Green Dome). Such storey is prevailing in several Semitic languages meaning "green" or "verdant".

Moreover has been synchronized over time with various other figures in history.

' Khizer ' is not mentioned by name in the Quran, he is named by different Islamic scholars list given below, as the figure described in Quran in Sura Kuhaf 18: Ayah 65–82:

"As a servant of God who has been given "knowledge" and who is accompanied and questioned by the prophet Moses about the many seemingly unfair or inappropriate actions he takes (sinking a ship, killing a young man, repaying inhospitality by repairing a wall). At the end of the story that person explains the circumstances unknown to Moses that made each of the actions fair and appropriate ".

There are more than 10 references about name and lineage of 'Khizer 'according to Islamic Scholars:

(Ref: Ibn Hajar Asqalani – 'Asaba fe Tameez Sahaba '. Research Ali Muhammad al Bajavi, 1383 AH. 'Al Zahar ul Nazar fe fe Hal ul Khizar' – Salah ud Din Maqbool Ahmad, Dehli 1408 AH, Ibn Kathir – ' Al Badaya wal Nihaya '.

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- **He was fourth son of Prophet Adam: Al Bidaya wal Nihaya 1/326**
- **Khizroon bin Qabeel b. Adam (AS): 'Kitab ul Muamroon ' : Abu Hatim Sahal Sajistani Nahvi d. 250 AH / 864 AD**
- **He is son of a person who had a faith on Ibrahim (AS) 1686- 1861 BC, who exodus from Babul with him and his name was Bilian b Malkan b Faligh b Amir b Shalikh b Arfakhshad b Sam b Noh (AS) – Al Tibri 1/220**
- **Elia b Aamil bin Shumalkhaseen b Erma b Ulqama b Eisu b Ishaac b Ibrahim (AS) – Wahb b Manba al Sanani and Abdul Wahab Sherani : Al Tabqat ul Kubra al Samat Bil Waqay al Anwar 1/40**
- **Armia b Halqia descendent of Haroon (AS) 1317-1439 BC – Al Dumeri – Hayat ul Hawan Kubra 1/483, Al Bidaya wal Nihaya 1/326, Al Zahar ul Nazar: p. 61.**
- **Khizer b Malkan b Auian b Tian b Saman b Sam b Noh: Abdul Rahman Chishti – Mirat ul Israr - Nadva tul Ulma Lucknow 1 / 35**
- **Malkan b Bilian b Saman b Sam b Noh: Maulana Yaqoob Charkhi: Risala Abdalia – Markaz Tehqiqat Farsi Iran Pakistan, Islamabad 1398 AH**
- **There are some other names: check Asaba 2/286, 287**
- **According to other Holy books his name was Khizer b Malkan or Khizroon b Emayil: Al Masoodi : Murawaj ul Zahb wa Muawin al Jauhar 1/20 ,21**
- **Bilia b Malkan b Faligh b Amir b Shalikh b Arfakhshad b Sam b Noh : Al Nouvi 631-676 AH and Ibn Qatiba Dinwari 213-276 AH.**
- **He was called Abul Abbas : Al Nouvi**
- **His mother was Roman while father was Persian – Refer Saeed b Al Musiab (RA), born in Shiraz: Mirat ul Israr**

There are so much speculations and personal opinions about the personality of Khizer that someone has shown

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his existence during the occurrence of ascension of Prophet (SAW).

- **According to Al Tibri: the Zulqarnain is the name of Iranian king Fareedoon b Asghian' : 1/220**
- **Mothers of Khizer and Zulqarnain were sisters, Khizer use to drink Aab e Hayat (water of Immortality):** **Tareekh Khamees 1/114**

There are thousands of stories and most of the scholars have written some innovative thing or historical tales about him. There is a discussion either he was Prophet or Saint, everyone has his own thoughts.

Hadiths:

According to Bukhari : ' Khizer ' got his name after he was present over the surface of some ground that ' became green ' as a result of his charisma.

According to Al Bayhqi d. 458 AH: Khizer was present at the funeral of Muhammad (SAW) and was recognized only by Ali from amongst the rest of the companions.

Al-Tabari : portrays several adaptation of the traditional story surrounding Khizer, who declared Khizer a Persian.

According to a story in Shia book 'Al Kafi ' Khizer met Hasan b Ali and ' testified that Ali and his Ahle Bait are the successors and heir '. Further Shia says Khizer 'appeared with Imam Mahdi and instructed to build a mosque near Qom '. **Ref: Shia Revival, Vali Nasr, p. 220**

Sufi's have created his image as a super natural character. Use to canonize and appointed him on diverse mystical positions such as ' Rijal ul Ghaib ' (concealed men), saying

that ‘ every era has its own Khizer ‘, called him ‘ Naqeeb ‘, ‘ Raees ul Abdal’ etc.

He is ‘ Mufridan’ (said by Ibn Arabi), according to Sufi’s Khizer is a saint (Wali) to whom secret sciences were taught, so his status is higher than Prophet. Because Sufi also gets secret knowledge direct from God so Wali is superior to prophet.

Al Qasheri wrote in Risala Qusheria: 2 / 668 same things about superiority of Saint (Wali) over Prophet.

Abu Nasar Siraj Toosi, d. 378 AH writes ‘ while comparing Khizer and Ali (RA) said that Khizer had same Inspired Knowledge (Ilm ul Duni) that Ali (RA) had ‘. Ref: Al Maa : p, 179

Most super natural and imaginative stories about Khizer have been floated by Ibn Arabi : 560-638 AH:

- Khizer gave him ‘ Kharqa ‘ (religious dress of mendicants), that is usually taken as succession by Sufis.
- Ibn Arabi learned three things from him that he ‘walked over the sea’, ‘Tai ul Arz (could fold entire earth with his feet)’, and also he was able to ‘offer prayers in the air (above ground) ‘.
- Ibn Arabi wrote that he travelled with Khizer who tell him surprising stories about Moses.
  Ref: Fatoohat Makkia by Ibn Arabi 3/185, 186 – Dara Shikoh : Safina tul Aulia p. 67

Khizer educated Sheikh Hakim Tirmizi, d. 320 AH at home free tuition for three years.

Ref: Tazkara tul Aulia 2/77

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Qutub ud Din Bakhtiar Kaki d. 633 AH went to school with some alien, later peoples told him that stranger was Khizer.

Ref: Khair ul Majalis : Hameed Qalander, Ali Girh p. 107, 198

Yaqub Charkhi says Khizer told him in a dream that get out for seeking knowledge.

Ref: Risala Abdalia p. 28, 29

An unknown person who forget Quran by watching a beautiful lad, he went to Hasan Basri who advised him to sit near pillar of Imam Azam and there Khizer would arrive, tell him your grievance, so Khizer arrived and sit along with him, spit on a finger and put in the mouth of that person, so he remembered entire Quran - Khair ul Majalis: p. 267

Abu Ishaq Ibrahim b Ahmad Maristani Baghdadi saw Khizer in his dream who told him ten wordings. Al Luma p. 332

Ibrahim b Udham recites some prayers and Khizer appeared in front of him - Tabqat ul Sufia: p. 15, 19

Sheikh Abubakar Warraq, d. 347 AH said that Khizer use to meet his teacher Sheikh Hakim Tirmizi every ‘ Sunday ‘, while he uses to meet Dara Shikoh every ‘ Monday’. Once Sheikh Hakim Tirmizi’s all books fall in the river, Khizer take out all books dry and intact.

Ref: Kashf ul Mahjob, Tazkara tul Auia, Safina tul Aulia p. 129

According to Abdul Wahab Sharani, 898-973 AH, Khizer uses to teach Sufism to the teachers in day light while to disciples during their dreams. Tanbih ul Mughtareen : p. 54

Earlier we told about Sufi Prayers, there is one ‘ Salat Khizer ‘, According to Nizam ud Din Aulia, 645-725 AH, it

contains ten Rakats that is offered after Zohar prayer, and hold five salutations. After offering prayers continuously, Khizer would meet that person. **Fuwid al Fuwad : p. 21**

There are hundreds of stories to whom Sufis have twisted according to their beliefs such as Khizer was fond of hearing ‘ Qawwalis ‘ at Delhi, India use to ‘ dance and intuitive ‘, remain in ‘ ecstasy’. According to Sufis Khizer did not like woman and there are so many stories about having no desire for children, confiscating rights of wives.

Imam Harbi 198-285 AH, Abul Hasan al Munadi d. 336 AH, and Abubakar Muhammad al Naqash 266-351 AH did not believe about ‘ life of Khizer ‘.

Ibn Hazm 384-456 AH writes ‘ life of Khizer is said to be under Israeli influence ‘.

Belief that Khizer had died:

Imam Bukhari, Qazi Abubakar Ibn Arabi 468-543 AH, Ibn Jozi 508-597 AH, Abu Abdullah Muhammad b Abul Fazal al Mursy d. 655 AH, Imam ibn Timia 661-728 AH, Abu Hayan d 745 AH, Imam Ibn Qim 691-751 AH.

Denial of Hadith about Khizer:

Hafiz Zain ud Din Iraqi 725-806 AH, Sh Mujadid ud Din Shirazi d. 817 AH,

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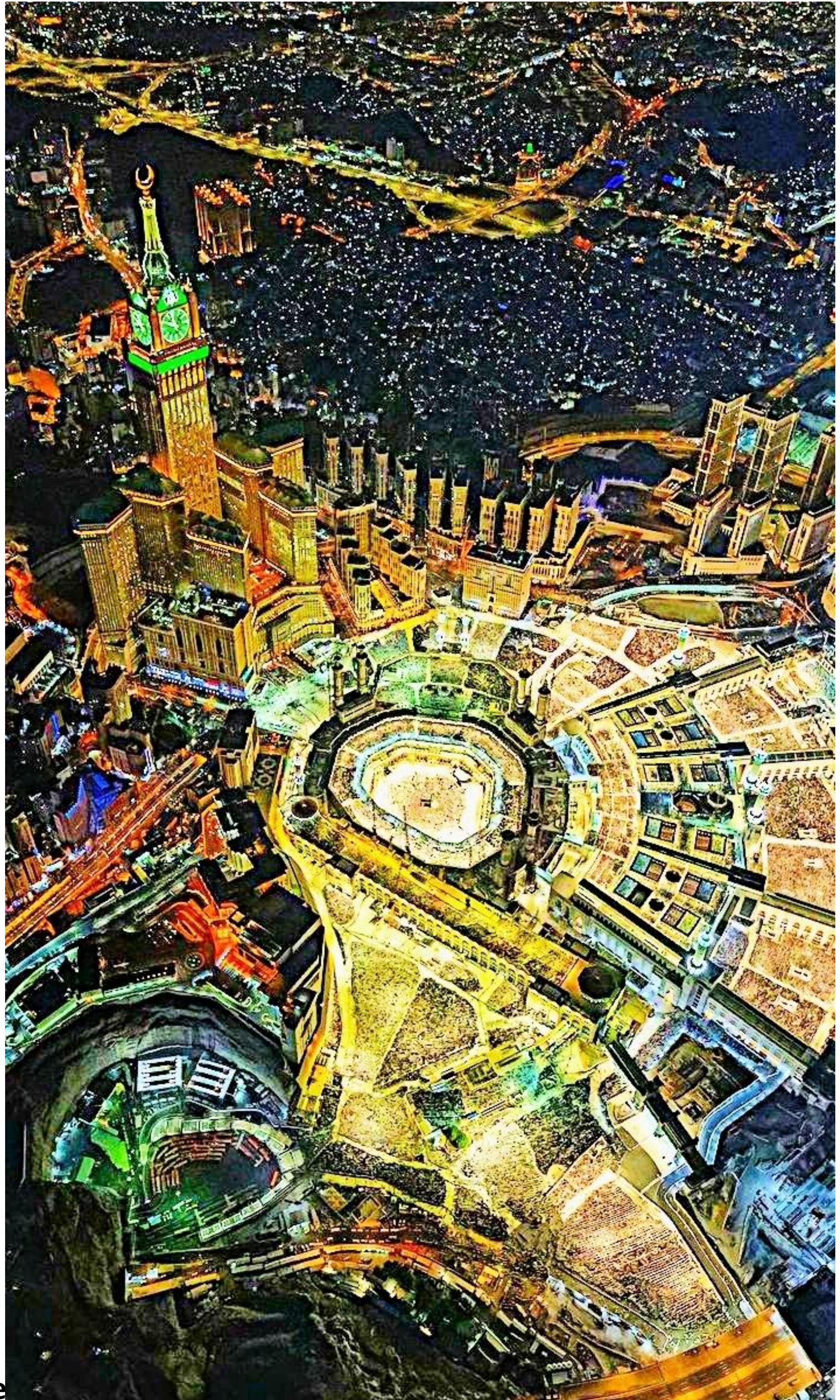
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Some Important Pictures



Influe

Madina Munawara – The Capital of Riasat e Madina

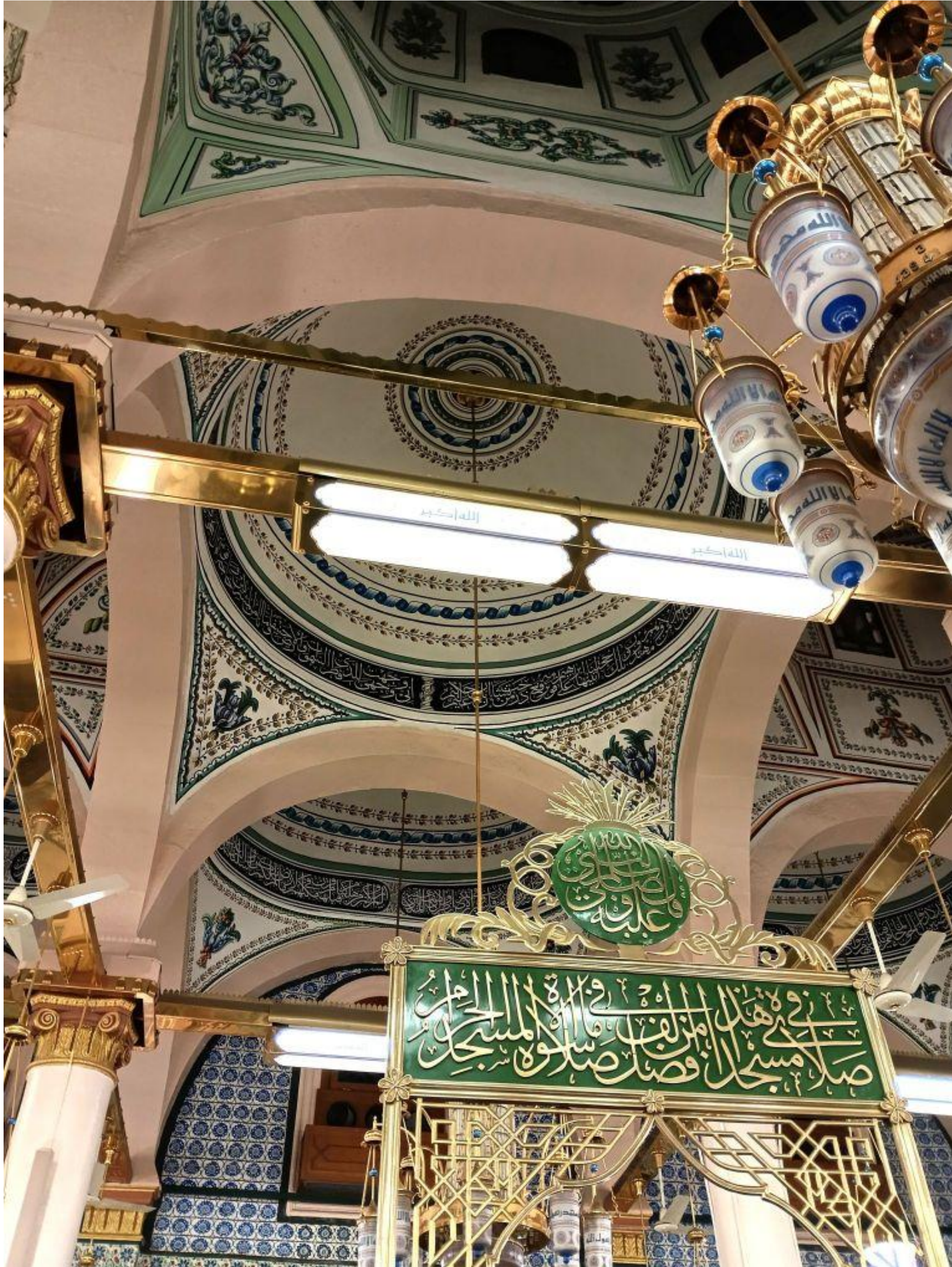




Gate 41: Bab ul Baqii – Way Out Gate passing the Graves of Holy Prophet and both Khulfa e Rashideen



Masjid e Nabvi : Area around new and old Minbar of Holy Prophet

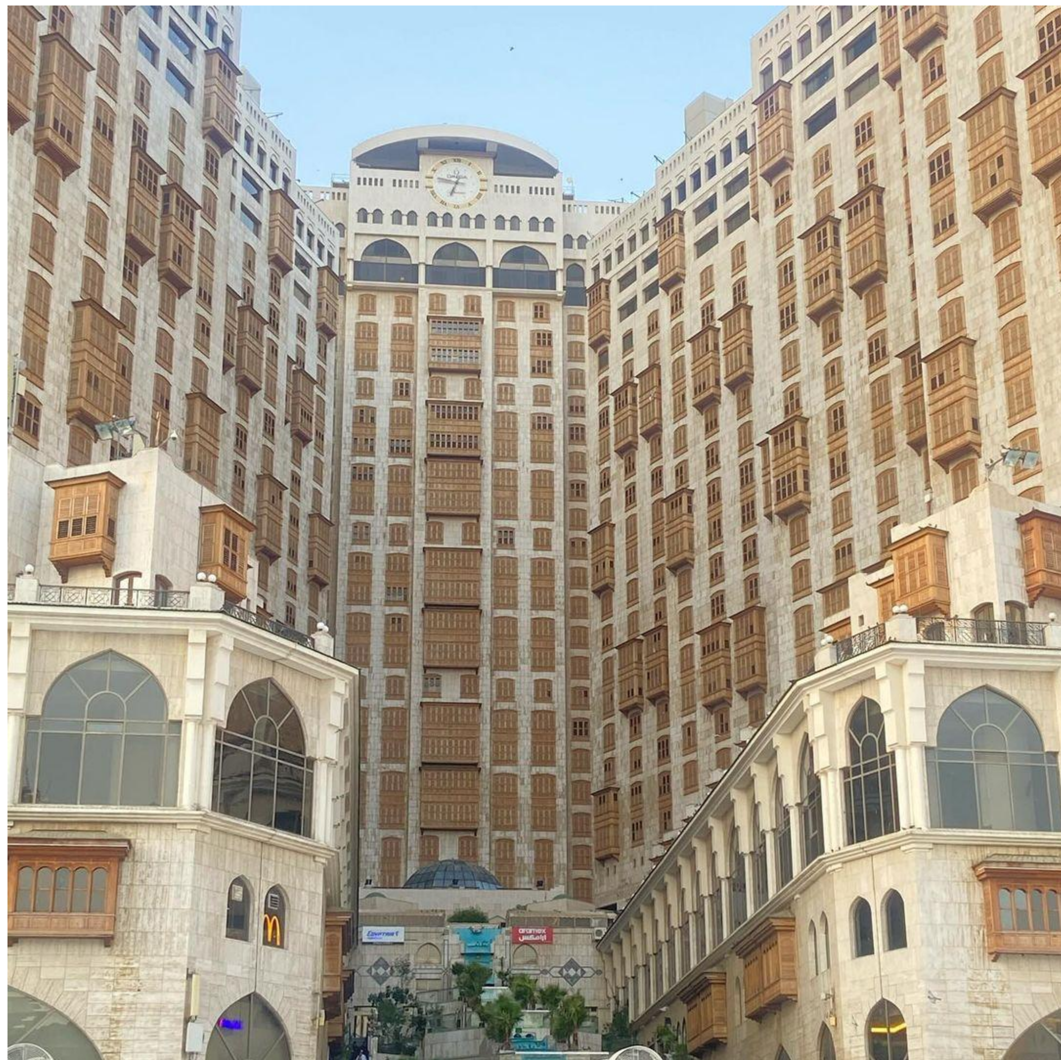


Masjid Abubkar Siddique – Makkah Mukarma
1st Mosque of Islam
Was Demolished

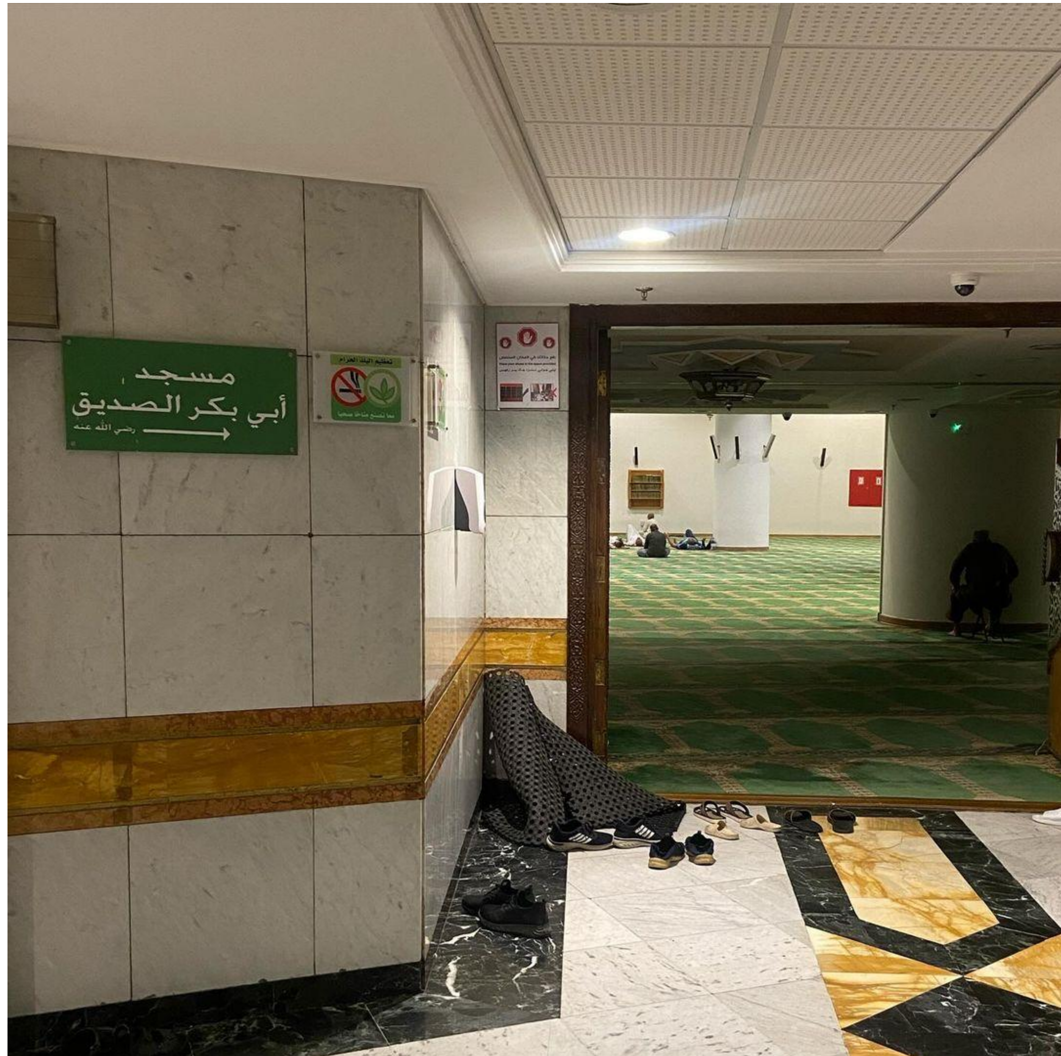


Masjid Abu Bakr As-Siddiq – which was located on a plot of land belonging to the people of Bani Jumah in Makkah Al-Mukarramah – before it was demolished some years ago.

This is the approximate location where the house of Abu Bakr Siddique (رضي الله عنه) was located in Makkah and from where Hijrah to Madinah commenced. It is in the Makkah Towers Hotel block, a Masjid has been built on the 4th floor in the name of Abu Bakr Siddique (R.A).



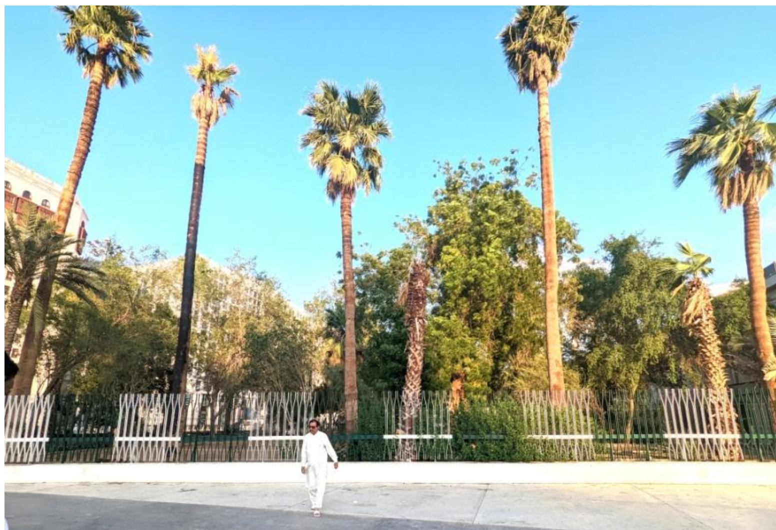
Masjid Abubakar Siddique (رضي الله عنه)
4th floor Hilton Hotel Makkah Mukkarma



Saqifa e Bani Saada – *Madina Munawara*

Adjacent to Prophet's Mosque



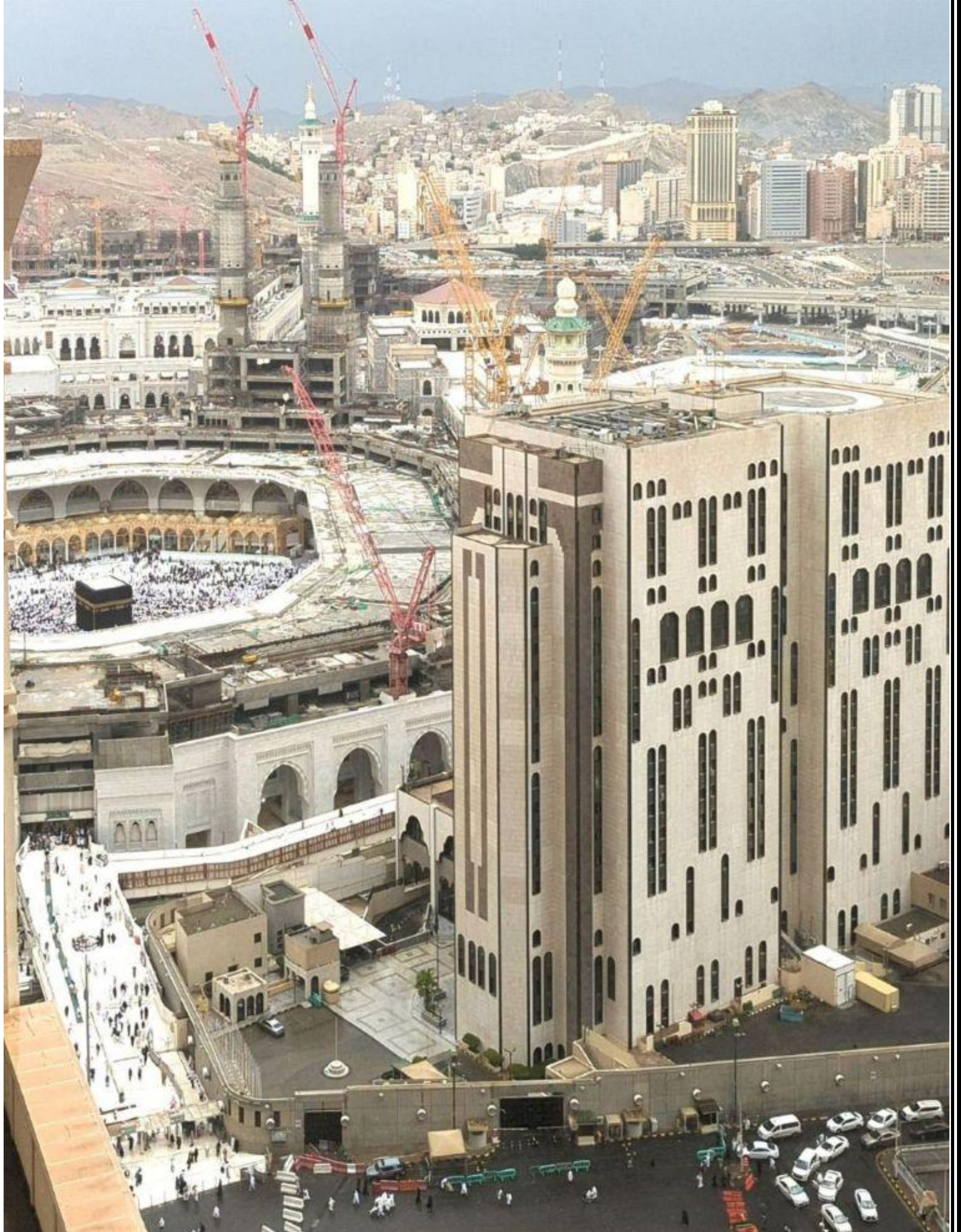


The Door of the House of Abubakar Siddique(رضي الله عنه) in Masjid e Nabvi





Masjid Abubakar Siddique – Madina Munawara, opposite to Masjid Umar Farooq and Masjid Ghamama



Construction and Expansion, Dozens of Tower Cranes are visible 2023

1. An Elegy for Gaza

2. An Elegy For
George Floyd

3. If I must die
Refaat Alareer

An Elegy for Gaza

ما ضر لو جعلوا العلاقة فى غد

بين الشعوب مودة و اخاء

جرح يصيح على المدى و ضحية

تتلمس الحرية الحمرا

How would it have harmed them if they had made bonds?

Between peoples those of friendship and brotherhood?

It is a wound which shrieks forever and a victim

Who gropes blindly for blood-stained freedom?

-Ahmed Shawqi, *Elegy for Omar Mukhtar*

But as the night came round

I heard its lonely sound

It wasn't roaring, it was weeping

-Dan Heymann

Stop and pause and weep for our beloveds, their ruined campsites

Still smoking, souls, grief rising from the missiles' firelight

Stop and weep, don't be stingy with your tears and your sad sighs

Pour them out as a river whose springs will never run dry

Perhaps they will wash away all the flames and all the lies

And the walls and all the fear that has trapped the truth inside

From al-Jabaliya's tents and the ruins of Beit Hanoun

Down the road of al-Rasheed, cats and sheep cry for the moon

And the moon herself's wasted, scarred and charred by what she's seen

Influence of Iranian Religious Dogma

And the caught fish look around at the carnage in pity

The white stars fall from blue skies, in a milky way of tears

From the blue stars on the white, what they do from hate and fear

Grief has blanched the black eyes white, and burned all the dark hair grey

The White Sea has been stained red, hopes green sprouts hidden away

This old wound badly bandaged, will bleed out another way

Annexed pretexts strike, perplexed, dark hearts rise on darker days

They have stolen the water; they've even stolen the tears

And they've run off with the light and then, worse, stolen the years

"A life for a life," it's said, "an eye for an eye," blind, clear

But it's multiplied instead, and they now want all the ears

Rules of gold have overruled our golden rule's gentle hold

Living sacrifices for armories bought, shipped, and sold

Ask the Maya and the Sioux, the Mau Mau and Herero

Ask Warsaw and Watts' ghettoes, the hills of Bulawayo

Ask the Mississippi's depths, ask the rains of Soweto

Ask Algiers and Uluru; ask them what your own tears know

Children ask for what crime they were buried beneath rubble

Gunshots echo back coldly, "for being disposable"

For being born in a cage, with a Ḍād upon their tongues

Freedom's dreams within their hearts, meant their lives are cut short, done

Stolen land will always quake; orphan's wealth will always burn

Influence of Iranian Religious Dogma

Feasts of peace purchased with blood all will into ashes turn

This bullet, supremacy, has bounced all around the world

Ricocheting genocides, only swine could love this pearl

Small bodies outnumber all the words of all poetry

And the wounds they bear are more than the branches on the trees

What can this weak wind of words do against these heavy crimes?

Whisper life to sparks of hope? Brush silence's dust of lies?

Where's our dear Dr. Dabbour? And Yousef the young poet?

Where'd the Amash sisters go? Young Muhammad al-Khayyat?

Has humanity all died in the ruins of Khan Younis?

How can we let our money, leaders, and ourselves do this?

Bombs fall and they pulverize old churches and Hāshim's mosque

They blaspheme blessed HaShem, killing worlds without a thought

Tragedy's carved to a knife, grief smelted to explosives

How can hearts this hard still beat? How can tears all turn to shivs?

Though they think they have you trapped, that you're up against the wall

You are flying in Truth's skies, even as your shadow falls

Jailers never rest easy settled in their own prison

All fearing that what they do will one day be done to them

Fearing what they have become, fearing mirrors and eyes of friends

If you call your brothers "beasts," then you've become one of them

Evil's sword has no handle; it is pointed at both ends

One carves up skin, flesh, and bone, the other, hearts, souls, it rends

Influence of Iranian Religious Dogma

The drumbeats of the protests, wounded hearts echo the same

Though the leaders try to hush and broadcasters all proclaim:

“Until they die, flee, submit, our crusade will not relent

And if any should ask why, we reply that ‘God wills it!’”

“As long as my order reigns, I’ll be damned if I explain

Why fear’s walls, hate’s open flame, and the guns must all remain”

But as all the TVs fade and the drums of war subside

In the quiet of the dawn, comes a child’s soft reply:

“If you burn us down to coals, and then squeeze us in a vice

You’ll have made some small diamonds that will shatter you like ice”

Gaza, you’re the most stubborn, the smallest of all beauties

And the loveliest of all from your people’s bravery

Though you’re scarred and cut, limping, half-starved, sleepless through the nights

You rise up like the new moon, beauty marks upon faith’s light

All betrayed you and then wept, when you rose, refused to die

And we’re all ashamed to stand before your unflinching sight

God please water this poor land drenched by tears, fire, and blood

Yā Shāfī heal al-Shifa’, nurture hope’s fragile heart-buds

Bring them into your gardens—they’ve walked through Hell’s shadow’s blight—

Underneath which rivers flow: rest, repose, peace, and delight

Stop and pause and weep for our beloveds, their ruined campsites

Influence of Iranian Religious Dogma

We must live this land's daylight or we'll share its graves' dark nights

ان للمتقين مفازا

و اصدق للمتقين بغزة



An Elegy For George Floyd

Did lightning just flash from the far northern plains?

Or is it thunder crying out with their names?

Is it from recalling our beloved slain?

That tears mix with blood in the hot, heavy rain?

Or has the tear gas on the smoked southern breeze

Brought news of strange fruit, from new, mace-perfumed trees?

Is that dawn in the West? Or the midnight firelight?

Has the sun finally set on this nightmarish life?

Red sky at morning, old soldiers take warning

You strike a rock and the earth quakes in mourning

The long night withheld its sweet sleep from me

Like grains in my eyes are the bitter killings

His murder made even the driest eyes weep,

The heartless of this age ripe with misery

Our tears fell like rain, as vast as the seas

But vanish in their desert's sympathy

How then to write, for George, elegy?

My only ink's tears, my paper's burning

My grief has made me a pillar of salt

The water's run out, but the sobs will not halt

On God, I'll mourn you as long as there's talking

As long as the flesh on my bones moves with longing

Influence of Iranian Religious Dogma

How can I praise you, when we cannot breathe?

When there are no more words, what words do we need?

Bring music, light fires, and let them see us bleed

What can we say now, except, "now you fly free."

He cried for his dead, 'cause the living were deaf

But where were you, God, at his hard, last breath?

—We are closer to him, but you do not see

I was sick, you ain't visit; hungry, nothing to eat

And dying, you choked me, 'till I couldn't breathe—

But what of the murderous devil, his knee?

—take refuge from all such dark shadows in Me—

God, your lovers are fine but your fan club's a mess

And I'm honestly not too sure 'bout the rest

The earth's choked with so much injustice and greed

Where is there left any humanity?

What shrouds can we stitch with shreds of decency?

Is it only in death that we can be free?

There's none like him in life, and there never will be

But in death, he joins a vast company:

Ahmaud, Breonna, Trayvon, and Sandra

Philando and Alton, Atatiana

Amadou, 'Umar, and Fatoumata

Biko, Cabral, Emmett, Lumuumba

Breffu, Boukman, Makandal, Dandará

Tamir, Tony, David, Walter, Mujinga

Takyi and Jati, Bouna, Eliza

Michael and Eric, our mothers and fathers

Huey, Fred, Medgar, and Malcolm and Martin

Millions more—names lost—but they, not forgotten

For you, I will weep as long as doves cry

As long as the stars and the moon in the sky

brighten the way of a kind passer-by

As long as the truth stands out from the lies

As long as there's water and light in the eyes

and warmth in a hug, soft strength our thighs

I'll never make peace with your enemies

There's no truce for light with the shadows of fleas

We fight and we struggle, how? By any means.

'til the sun's burned to ashes, all cold and unseen

'til we reach that home where life's just a dream

What'd we do to you, Death, that you do us like this?

I know life's unfair, but where's your justice?

My heart's well of tears is rising higher

they toss bodies in, our souls catch fire

They trample and curse, spit, shit all on ours

and just like the earth, we keep feeding them flowers

It seems some evils even time can't devour

because they refuse to repent 'till the Hour

Influence of Iranian Religious Dogma

Time's gnawed at this wound, and bit me and cut

it's about damn time, even Hell says "enough!"

No doubt, we'll beat those who've forgotten defeat

their bloody idylls are perched on clay feet

Their idols all stained by the lives of the meek

as they sacrifice us for their cannibal feasts

Their laws and their order are causes of murder

the jaws of their jails filled with dreamers deferred

The Big House is built on our ancestor's bones

bricks baked with their blood, sweat mortars each stone

What ghouls could ever call such places home?

Only the most hungry, amnesiac ghosts

But with all of these bodies in the wall

this house built on crimes is bound to soon fall

Like 'Ad and Thamud, like Rome, Babylon

this piled-up dust will be scattered and gone

God bless all those brave and desperate souls

thrown out in the fields, shivering in the cold

Nothing left to lose, no more fucks to give

they give all the fire to stand up and live

The comfortable kneel and pray for taut peace

but real ones are out here stirring up a breeze

I envy the birds, I envy the trees

they've never seen such from their own species

Influence of Iranian Religious Dogma

Our hearts are broken, now smash theirs, diseased!
return them to form, or destroy the donkeys!
Come down now Moses! Your people are dying!
Ditch the palace, come run with the lions
There's no time to wait, no place for hiding
Kick off your shoes and come take us flying
Part the waters, make Sinai's climb
Bring down the light and the fire this time
You were sent as mercy to the Red and the Black
Now our black blood runs red from the stripes on our backs
from the blows of the Pharoah's warlocks and their staffs
Deaf, dumb, and blind, will they never go back?
Intercede now and heal us, they're on the attack
Have we not always sheltered the people of Haqq?
They lie on our skins, dance and feast on our pain
And then pretend to care, liars without shame
Their faces like death, armored, masked in hate
The Legion Christ cast into pigs now renamed
God give us the strength, and please keep us sane
Please grant us justice, and keep us humane
From Oakland to Addis, London to Brisbane
We ask by our best, your Mightiest Name
Have mercy upon all of our friends slain
by poverty, hate, by illness and Cain

Influence of Iranian Religious Dogma

they're not dead, but living, in skies and our veins

Bless all our mothers, and our sisters in pain

Bless our fathers and our brothers in chains

Bless all those who stand with us not for fame

And grant us a good end, free of any shame

But now we'll still shout and still dance and still sing

the desperate joy of the last human beings

Did lightning just flash from the far northern plains?

Or is it thunder crying out in our pain?

-Oludamini

12 Shawwal, 1441

Refaat Alareer

If I must die

If I must die,
you must live
to tell my story
to sell my things
to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze-
and bid no one farewell
not even to his flesh
not even to himself-

sees the kite, my kite you made, flying up above

and thinks for a moment an angel is there

bringing back love

If I must die

let it bring hope

let it be a tale

Refaat Alareer

(1979 - 2023)

اللهم صلِّ وسلم وبارك على نبينا مُحَمَّد

وعلى آله وصحبه أجمعين

My Love for Istanbul





Other books of Author

Ansab Siddiqui – Genealogy, History: 329 pages

Lasano o Mazhabi Tanaziat – History, Sub Continent, Census: 195 pages

British Sub Continent until 1948 – History, Sub Continent: 573 pages

Maler Kotla Tareekh kay Aainay Main – History of Maler kotla State: 53 pages

Masoom Batain Masoom Yadain – Autobiography of Amina Aziz Siddiqui: 124 pages

Islam ki Tashkeel Nau Par Irani Asrat : 319 pages

Yadgar e Siddiqui – An Encyclopedia of Siddiqui Tribe's Genealogy and History: 912 pages

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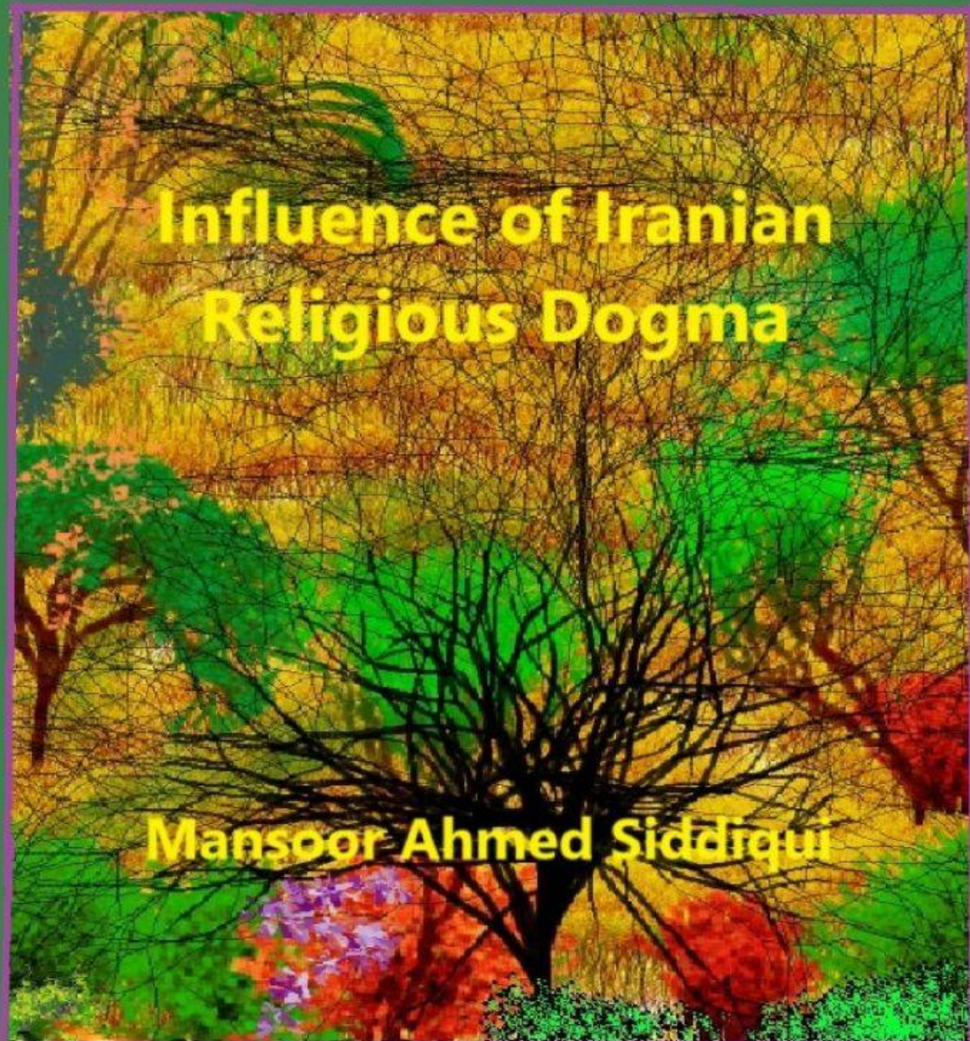
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